459.6

TWO SERMONS

vpon 1. *Peter* 5. *verſ.* 8. *and* 9.

Wherein is ſhewed that the diuell *is to be reſiſted only by a ſtedfaſt faith, how ſoeuer he commeth either againſt ſoule or body: and* that whoſoeuer hath once attained the true and liuelie faith, it can neuer be vtterly loſt, but he is ſure to get the victorie.

By M. George Giffard, Preacher of the worde of God at Mauldon in Eſſex.

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TO THE RIGHT WORSHIPFVLL M. Ioseph Bainham Esquire, and to Mistresse Ione Bainham his Wife.

SIR, When I call to minde the reuerent and holy memory of that godly Martyr both of your name, countrie, and house, M. Iames Bainham, *who died most constantly for the truth of the Gospell, as we haue his story at large described in M.* Fox, *pag. 1030. and consider withall the great mercie of God, in continuing still vnto that Worshipfull name and stocke, the same light of faith, and zeale of the truth, and holynes of profession: I no-*

thing doubt to say vnto you, as sometime the holy Apostle wrote vnto Timothie, When I call to remembrance the vnfayned faith that is in thee, which dwelt first in thy Grandmother Lois, and in thy Mother Eunice, and am assured that it dwelleth in thee also, *2. Tim. 1. 5. So it cannot be but a great ioy and comfort to those that feare God, to see the posteritie of Martyrs, to retayne still the holy faith and profession of Martyrs: not only to be of their earthly linage, but of the spirituall kindred also: not to be next them only in generation, but to follow them in regeneration. And this example of your owne cloth, as it is vnto vs an occasion of reioycing, so to you it must serue, not as a spur to pricke you, but as a starre to direct you, and a line to leade & draw*

you

you forward to al holy encreaſe of faith and zeale. That holy man, as he was vertuous in his life, deuoute in prayer, ſound in faith, patient in his afflictions; ſo moſt of all was he conſtant and cheereſull in his death: who in the midſt of his torments, and out of the raging flames of fire, thus ſpake with a comfortable and heauenly voyce: O yee Papiſts, behold, yee looke for miracles, & here now you may ſee a miracle, for in this fire I feele no more paine, then if I were in a bed of downe: but it is to me as ſweet as a bed of Roſes. *How ought wee now to honor the memorie of this bleſſed man, and how much are you to praiſe God, that hath giuen you out of your worſhipfull houſe ſo worthie an example and encouragement to all Chriſtian proceeding? I ſaye againe*

with the ſame Apoſtle. Wherefore I put you in remembrance that you ſtirre vp the gift of God in you, &c. *2. Timoth. 1. 6. And I doubt not, but that as it is true generally in the Church:* Sanguis Martyrum ſemen Eccleſiæ: *the blood of the Martyrs is the ſeede of the Church: ſo more eſpecially in your familie, that it hath been bleſſed of God, and made fruiteſull, being ſeaſoned as it were by the blood of ſo holy a man. Saint* Ambroſe *ſaith,* Paſſio Chriſti ſufficit ad ſalutem, paſſio Martyrum contulit ad exemplum: *Chriſts death ſufficient to ſaluation, the Martyrs death is effectuall for example and inſtruction. You haue both Chriſts holy paſſion to ſaue you, and this Martyrs worthy example and confeſſion to inſtruct you. The memorie of this excellent man gaue me*

occaſion

occasion to present this Sermon vnto you, which came to my hands, which contayneth a profession of the same faith for the which he dyed, in you reuerencing his remembrance, and honoring his faith: God graunt vs all the like zeale and holynes in our liues, that wee may haue the like comfort and cheerefulnes in our end.

Your Worships wel-
willer in the Lord,

Thomas Man.

Your Worships wel-
willer in the Lord,

TWO SERMONS VPON THE 1. Peter 5. verſ. 8. and 9. Wherein is ſhewed that *the diuell is to be reſiſted only by a ſtedfaſt faith, how* ſoeuer he commeth either againſt ſoule or bodie: and that whoſoeuer hath once attained the true and liuelie faith, it can neuer bee vtterly loſt, but he is ſure to get the victorie.

The firſt Sermon.

Be ſober and watch: for your aduerſarie the diuel, as a rearing Lyon walketh about, ſeeking whō he may deuour: whome reſiſt ſtedfaſt in the faith. 1. *Pet. 5. verſe. 8. 9.*

BLeſſed Peter an Apoſtle of Ieſus Chriſt, wrote this Epiſtle to the Chriſtian Iewes which dwelt as ſtrangers diſperſed here and there in ſundrie countries, as in Pontus, Galatia, Cappadocia, Aſia, and Bithynia. For the ten tribes were ſcattered of old time, and had dwelt long among the Gentiles in many kingdoms, being caried away by Shalmaneſer king of Aſſhur, out of their owne lande, as wee read 2. King. 17. And of ſomewhat later times manie of the tribe of Iuda and Beniamin 1. *Pet.* 1.1

were also dispersed among the heathen: so that S. Iames wrot his epistle in like maner to the twelue tribes which were in the dispersion, Iames 1. ver. 1. These dispersed Iewes came vp out of all landes at certaine solemne feastes, vnto Ierusalem for to worship there according to the law of Moses and there had they heard the Apostles preach Christ, as ye may see by that which is written Act. 2. and beleeued in him: and vnto them that so beleeued S. Iames and S. Peter directed their Epistles. Touching the matters handled in this Epistle of Peter, we are to note that the holy Apostle dealeth principallie about the duties of christian life: as namelie, the times being then full of troubles and terrour of persecutions, hee laboureth to make them bolde, patient, constant and cheerefull in all afflictions and sufferinges, which they were to passe through to come to the partaking of the heauenly glory with Christ. Also hee vseth manie graue and forcible reasons to mooue them vnto true holinesse, euen to walke in the vertues of the spirit of grace, and to bring foorth fruites worthie of so high a calling. But first of all he openeth as it were the fountaine and beginning of all good actions in man, that is, how God of his great mercie had chosen them, and begotten them in Christ to bee his children and heires of glory. Among these perswasions, admonitions, and exhortations of the Apostle, this is one which I haue read vnto you, and which I am now to handle. It may bee diuided into three partes: Of which the first is an admonition,

admonition, or an exhortation, wherby he ſtirreth vp all the faithfull vnto ſobriety and watchfulnes, in theſe wordes, *Be ſober and watch.* The ſecond part ſheweth what cauſe there is to moue all men vnto this ſobriety and watchfulnes, or how much it ſtandeth them euery way vpon, ſeeing they haue ſo terrible and ſo cruell an aduerſary, who continuallie ſeeketh their eternall woe and deſtruction: which is in theſe wordes: *For your aduerſarie the diuell, as a roaring Lion walketh about, ſeeking whom hee may deuoure.* The thirde and laſt parte doth teach howe wee ſhall withſtand him, ouercome him, and put him to flight, that ſo wee may eſcape from his cruell tyranny: which is in theſe words, *Whom reſiſt ſtedfaſt in the faith.* All men may eaſilie ſee, that the matter which wee haue here to deale in, is of the greateſt moment. If a man haue landes or goods, and perceiue that he hath an aduerſary which lyeth in wait, and ſeeketh to depriue him of the ſame, it will moone him to take heed, and it wil ſet him on worke, to ſeeke all the wayes and meanes hee can to learne how hee may defend and hold his right. If a man do knowe that his enemie doth continuallie ſeeke all opportunitie and all occaſions howe hee may ſet vpon him vnawares, and with the greateſt aduantages he can, to take away his life: will he not watch and take heed? yea will he not bee glad to learne how he may ſo arme and ſtrengthen himſelfe that hee may withſtand his ſaide cruell enemie when hee commeth? Here is a farre greater matter, not the

losse of goods or landes, or of this fraile life, but the destruction of both body and soule in eternall damnation, which is sought by a very mightie, subtill and cruell enemie. I know therefore that so many as haue any sparke of true wisedom, will be very attentiue to hearken to this exhortation of the Apostle, and willing to learne how they may be kept safe from so great a danger. For how foolish a thing is it, that we should bee so carefull to beware of men, that they may not harm vs, which is but in lighter matters, & in the mean time haue no regard how to beware of diuels, which seek our eternal wo and miserie? Hearken therfore (beloued) vnto this wholsome instruction: for nowe will I come to handle euery member by it selfe.

Be sober and watch. Watching to this end that we may keep our selues out of danger, is the chiefe and principall matter of this exhortation: and because no man can bee fit to watch vnlesse hee bee sober, hee ioyneth them both together, and saith vnto vs, *Be sober and watch.* It is in vaine to call vpon drunken men to watch, for sleep will soone oppresse them: hee that is sober, hee may watch: *Be sober therefore* (saith the Apostle) *and watch.* For our further instruction in this point, wee are to remember, that there bee two kindes of drunkennesse, two kindes of sobernesse, two sortes of sleeping, and two sorts of watching, the one of the body, the other of the minde. Hee that with excesse and ryote powreth in wine and strong drinke vntill he be drunken, his senses are then oppressed,

drowsines

drowsinesse cometh vpon him, and he falleth into a sound sleep, his aduersary may come vpon him and doe vnto him what he will: this we all knowe to be true. He that keepeth himselfe in sobrietie, & is not ouercome with wine or strong drink, but vseth them moderately, he can, if need bee, watch for to eschue and withstand perilles and dangers. Now as the bodie is made drunken with wine, or strong drinke, so is the mind oppressed and made drunken with earthly cares, with carnal pleasures, with euil lustes and vaine delightes, which bring a drowsinesse vpon it and a dead sleepe, so that the spirituall enemie may come vnto it at pleasure to doe what he will. On the contrary part hee that keepeth his mind sober touching those cares and pleasures, so that hee is not oppressed nor drowned in them, he can watch, to auoyd the spirituall dangers. This then is the thing which Saint Peter doth exhort vnto, that we cast out cares and vain pleasures out of our minde, that they make it not drunken, and cast it into a sleepe, and so into extreame perill, but that it may continue sober and fit to watch against all spirituall dangers. Our Sauiour Christ doth teach that the heauenly seed is choked with cares & pleasures of this life, Luk. 8 verse 14. And if any shall now demaunde, Doth S. Peter exhort here only vnto that sobrietie of the mind? or is it his purpose to exhort vnto sobrietie in drinking also, together with that other? I aunswere that he requireth both: in as much as a man cannot haue a sober and watchfull minde which

doth follow the drunkennesse of the body. For such as be giuen to gluttony and drunkennesse, or to take pleasure in pampering the flesh, their minde is drowned in all lustes and carnall pleasures, and then cares doe also enter, how they may prouide for the filling of those insatiable lustes: and so their minde is also drunken and in a deade sleep, so that they cannot watch for to eschew any spirituall danger. This is the extreame miserie of such as doe flowe in vaine delightes, that they bee drunken and asleepe, the diuell may put into them almost what he list. And therefore our Sauiour Christ warning his disciples to watch for his comming to iudgment, willeth them first to beware least at any time their hearts should be oppressed with surfetting and drunkennesse, and with the cares of this life, and so that day should come suddainly vpon them, Luke 21. vers. 34. 36. Where we see plainlie that our Sauiour ioyneth both the bodilie drunkennesse, and the drunkennesse of the mind together, as making men vtterly vnfit to watch. Then beloued, let vs giue good heed, and follow this wholsome counsell which the holie Ghost doth here giue vnto vs by this Apostle. If we watch not, we are vtterly yndone, we are vtterly cast away, as it shall appeare by the next words. We cannot watch ynlesse wee keepe our mindes from the drunkennesse of cares and carnall pleasures, and our bodies from excesse of wine and strong drink, and continue them sober. And thus much touching the first part.

Now

Now to the second: *For your aduersary the diuell, &c.* If we be not senseleſſe, & voyd of all care, yea euen as ſtones almoſt or blockes, if we be not like mad men, this may mooue vs vnto all ſobrietie and watchfulneſſe of minde, here is ſo fearfull and ſo horrible a danger ſet before vs, if we do not watch, namelie, that our cruell enemie the diuell ſeeketh about continually, and lieth in waite greedilie to deuoure our ſoules, yea euen to ſwallow vs vp vnto eternall damnation in hell. Is it a light matter (beloued) to be deuoured of the diuell? Is it nothing to goe to hell? we are ſure to fall into his handes, wee are ſure to bee deuoured and ſwallowed vp into the wofull gulfe of hell, if wee doe not learne to be ſober and to watch, and ſo to auoyd him: for if we be drunken and ſo aſleep in mind, he commeth vpon vs, and there is no helpe nor any way to eſcape him. Behold here, what the cares and pleaſures of the fleſh do bring men vnto, that is to ſay, they cannot watch, but their mind is drowned and caſt into a deepe ſleepe, ſo that the diuell commeth vpon them, and taketh them as a praie, ſwalloweth them vp vnto eternall captiuitie. But there is great force in euerie worde to expreſſe vnto vs this danger, and therfore I will handle them particularlie. *Your aduerſarie.* Saint Peter propoundeth vnto vs an aduerſarie: and what doe men looke for at the handes of a deadly aduerſarie, but all the harme and miſchiefe that he can worke them, and therefore each man hath an eie to his aduerſarie, to beware of him, that hee

catch him not at any aduantage. Now this aduersarie which is here propounded doth so burne in extreame hatred and malice against God, and against all mankind, that it is giuen vnto him as a proper name: for in the Hebrue tongue he is called *Satan*, which is as much as to say, an aduersarie. For he is the aduersarie, as I may say, of aduersaries, or the chiefe of all other. There is no way of reconciliation to be sought with him, there is no truce to bee made, nor yet any mitigation of his cruell furie to be looked for, but we may be sure of all the mischiefe and harme that hee can any way doe vnto vs, make full account of that. There is no pittie or mercie with him, neither is he any way to be trusted, for he is a lyar, he is a deceiuer, hee is a Diuell. *Your aduersary the diuell.* As hee is called *Satan* in the Hebrew tongue, so is he in the Greek tongue called *Diabolos*, which we call *Diuell*, it is as much as to say, one that doth accuse, one that with cauillation doth depraue & lay crime. Look what is best done, that doth displease him most: he is nothing but falshood and lies: as I said, heere is no trusting, here is no way or hope of mitigation of his cruell rage. But it may bee obiected, seeing the multitudes of nations and people vpon the earth are so many, how can one Diuell put all in danger? for Saint Peter speaketh as it were but of one Diuell. While he is in one countrie, he cannot be in another, and while hee is dealing with one man, another then goeth free. For answere vnto this, we are to vnderstand, that S. Peter speaketh

as of one diuell, not because he is but one: for the holie scriptures do teach that there be multitudes, and as it were Armies of Diuels which doe compasse vs about, seeking our vtter destruction; wee reade in the Gospell of a legion of Diuelles which did possesse one man; as it is sayd, they were manie: But S. Peter heere speaketh as of one, because there is but one kingdome of Satan, & one prince of darknesse, that kingdome is not diuided, Satan is not diuided against Satan, as our Sauiour teacheth, Mat. 12. They doe all deale in one busines, one doth not enuy another, one doth not hinder or let another, but further what they can: and so they ioyne all together, as if they were all but one Diuel. The bond which doth tie them togither in this consent, is that cruell malice and hatred wherewith they burn both against God & man. So God may bee dishonored and blasphemed it pleaseth them by whomsoeuer it be done: so men may bee brought to damnation, they care not which of them preuaile most. If one of them doe as it were halfe preuaile to cast downe a man to perdition, and another do finish it vp, they contend not who hath done most. There needeth no praise or commendation in that kingdome to pricke any forward; neither any threatning to the negligent: all are caried with a vehement heat to do their vttermost. There is no man free then from the assaults and temptations of Diuels: they seeke to deuoure euery soule. Let no man imagine that hee can bee drunken in minde, and so lie asleepe; and yet

yet be free from danger: He that will escape must be sober, and watch, for a multitude of Diuelles compasse vs about. It is sayd further, *As a roring Lyon.* We are very fast asleep if this roaring cannot awake vs, and cause vs to be sober and watch, especiallie if we consider why he is said to roare. It is written Psal. 104. vers. 21. *The Lyons roaring after their praie, doe seeke their meate at God.* Wherby it doth appeare that the Lyons being very hungrie and greedy, they roare after their praie: and therfore to expresse how greedily Satan doth hunt after the soules of men, how hungry he is for to deuour them, he is likened vnto a roaring Lyon which seeketh his praie. This comparison sheweth that hee is verie terrible, for a Lyon is a mighty beast, and being so hungrie and greedie that hee roareth for the praie, it much increaseth the terror. The diuel then is here set forth vnto vs to be mightie, in as much as he is likened to a Lyon, and verie hungry & greedy in deuouring the soules of men, in that he is likened to a roaring Lyon. Who then that is wise wil make himself drũken in mind with cares and pleasures, and lie sleeping when such a terrible enemie seeketh to deuour him? And now it may be demaunded, what is the cause that the holy Ghost doth set him foorth vnto vs to bee so mighty and so terrible? the cause is manifest, wee are secure, we are negligent, we are ready to sleep, our minds are ouerwhelmed and drowned in all lustes and carnall pleasures, as if there were no danger at all: such is our extreame madnesse.

And

And that is the cauſe why the Scripture in other places alſo deſcribeth the diuell to bee ſo horrible. Saint Paule calleth the Diuels Empires and powers, the rulers of the darkneſſe of this worlde, and ſpiritual wickednes in the high places. And ſheweth that the Diuelles haue their fierie dartes with which they ſeek to pearce through & ſlay the ſouls of men. Ephe 6. ver. 12. 16. What a dreadful monſter is he ſet foorth to be Reu. 12. Hee is not only likened to a dragō, but alſo a moſt huge gret one, yea ſo mōſtrous great, that he caſteth forth a floud of waters out of his mouth, & his tail caſteth down the third part of the ſtars of heauen. He is not only a moſt monſtrous great Dragon, but alſo fiery red, burning with hatred, with crueltie, & blood. Full of deep ſubtilties, for he hath ſeuen heads. Very mighty, as hauing ten hornes. One that hath as a victorious Prince often conquered the nations of the world, for he hath ſeuen crownes. What a terror is ſet foorth in all theſe, a hungrie roaring Lyon, mightie powers with fierie dartes, a moſt monſtrous fierce Dragon, full of ſubtiltie, crueltie, and power? Is heer any place to be drunken and to ſleepe? doth it not ſtand vs vpon to be ſober and to watch? vnleſſe we account it a ſmall matter to fall as a praie into the pawes of this roaring Lyon, to haue our ſoules pearced through & wounded to death with his fierie dartes and to be ſwallowed vp into the bellie of this Dragon, and with him to be caſt into the lake of fire, which is the ſecond death. Reuel. 20. ver. 14. O beloued, let vs

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not be so dull hearted, when the Lord doth warne vs of such an aduersary, as to make no reckoning, but be as careless, as if wee had no enemie at all that sought our woe. Men in deed doe naturally feare and tremble at any signes of the presence of diuels; if he shew himselfe in any vgly forme, they be terrified: and yet neuertheless most carelessie make their owne mindes drunken with cares and carnall pleasures, falling into a dead sleepe, so that he vtterly spoyleth them, and woundeth them to death, and they feele it not. This is euen the course almost of the whole worlde. O lamentable and wretched estate! who can bewaile it sufficientlie? Howe many thousand thousandes haue drunke themselues starke drunken with the delightes of this world, and as merrie as they bee, are by this roaring Lion deuoured as a praie, and swallowed vp by the Dragon? Drunken persons, especiallie when they be fallen into a deep sleep, haue no perseuerance of their miseries: Bee they in debt, or condemned to death, they feele it not. but can laugh: and so playeth the drunken world. O how necessarie a thing is it then that we bee sober and watch, to the end that we may escape such daungers? But it is added further that this aduersarie goeth about seeking whom he may deuour. This doth much yet further increase the perill, & ought so much the rather to moone vs vnto a most carefull sobrietie and watchfulnesse: this aduersarie doth continuallie seeke all occasions, and lieth in waite to espie all aduantages, how he may deuour

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vs as his praie. If a man haue a ſtrong aduerſarie, and one that hateth him ſo deadly, that if he could catch him, he would take away his life: and the ſame his aduerſarie be a farre off in another countrey, and doth not lie in wayte for him, hee may be the more ſecure, hee may ſleepe quietlie. But if hee bee alwayes at hand, and doe in all places dogge him, to eſpie his fit opportunitie to doe him miſchiefe, doth it not ſtand him vpon, if hee make any account of his owne life, to keep himſelfe ſober and watchfull? ſhall he drinke himſelfe drunken and lie downe to ſleepe? The Diuel our aduerſarie goeth about, hee is euer at hand, hee ſeeketh all occaſions how he may deuour vs, is it now ſafe for vs to ſleepe? Men when they ſeeke about and trauell, doe waxe weary, and muſt haue times to eate, and to take their reſt: it is not ſo with the Diuell, hee is very ſwift, hee is neuer weary, hee needeth no foode, nor yet any ſleepe, hee ceaſeth not day nor night for to worke our deſtruction. When wee trauell on the day hee obſerueth vs, when wee lie vpon our beds in the night he dealeth with vs, there is no time that we can be free from him. If hee cannot preuaile at one time, he wayteth for another; if hee cannot ouercome a man in one ſinne, hee trieth him in another: and moſt carefullie he watcheth his fit occaſions, and then he tempteth ſtrongly.

To bring a man vnto drunkennes, riot, & exceſſe and to ſpend his time in vaine exerciſes, he hath his inſtrumẽts, euen riotous perſons, which are wholy

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giuen that way, for to draw and to perſwade. Wo be to that man which lighteth into the familiarity of ſuch ſinners that will ſo allure and intiſe him. What a wonderfull force there is in companie for to drawe men vnto euill, cannot almoſt bee expreſſed: and therefore when Satan hath founde ſuch inſtruments for to ſet vpon a man, hee hath gotten great aduantage. When a man is in place where he may ſecretly commit ſome foule ſinne, as theft or adultery, and the occaſions offred, then Satan layeth in waid. And ſo is it in other ſinnes. What ſhould I enter into particulars, ſeeing hee hath a thouſand wayes, a thouſand occaſions, yea ten thouſande ſleightes and crafty meanes for to winde in himſelfe. Alas what ſhall we doe? Our Sauiour ſaith, Watch and pray leaſt ye enter into temptation. Mat, 26. verſ. 41. And as hee ſaide to Peter, *Simon, Simon, behold, Satan hath deſired to ſift you as wheat*, Luk. 22. 31. ſo let vs al be aſſured, that he hath many wayes to ſift vs, and to make triall what is in vs. We are taught to pray, *Lead vs not into temptation*: and this place doth ſhew how neceſſarie a prayer it is: for if the Lord giue ſcope to this enemie and leaue vs to our ſelues, hee will find a thouſand meanes vtterly to ſpoyle vs: hee wil euen deuour vs as his praie, and wee ſhall not perceiue it, for therein lieth the greateſt daunger, that he blindeth the eies of the minde, and hardeneth the heart, when men feele not his working, nor imagine any ſuch thing. Hee that is ſober and doth watch, feeleth when he ſetteth vpon him, and

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what harme he doth vnto him: where as on the other side, he may doe what he will vnto those that are drunken and asleep, and they know it not. Thus much touching the second part: now let vs come to the third and last part.

Whom resist stedfast in the faith. If a mans aduersarie be too strong for him by many degrees, what is he the better that he watcheth, if hee can not auoide but that he will find him & come vpon him? will he not kill him for all his watching? The like obiection may heere be made, namely, that the power of Diuels far exceedeth all power of man: as we see they be described to be mightie and terrible: and there is no way for a man to hide himselfe from them, but they finde him out, and come vpon him: what is hee then the better that he doth watch? Saint Peter doth answere vnto this: that although in our own strength we are nothing to this mightie roaring Lyon, yet there is a power in which we shall resist him, put him to flight, and ouercome him, and be armed against al harmes: and that is the power of faith: *Whome resist* (saith he) *stedfast in the faith.* Let it not seeme strange vnto any, that this power should resist him, and keep vs in safetie, for it is the power of God. The Diuell is strong and mightie, but what is he vnto God? God is aboue all, his power is infinite, there is no power that can stand against it. He that is stedfast in the faith, hee is armed and standeth in the power of God: for faith apprehendeth the power of God and armeth vs with it. He

that ſtandeth in the faith, ſtandeth as it were in God, compaſſed about and couered with his power. And as it is vnpoſſible that Sathan ſhoulde preuaile againſt the power of God, ſo is it vnpoſſible that he ſhould ouerthrowe that man which ſtandeth ſtedfaſt in the faith: for ſo long as God cannot be ouercome, faith cannot be ouercome. Is not heere a moſt ſingular comfort and conſolation vnto vs in this battaile? Let the Diuell be neuer ſo mightie, neuer ſo ſubtill, fierce and raging, we haue a rock of defence, a ſafe tower to fly vnto euē the inuincible power of almighty God, which we ſtād armed withal through faith. This is it which S. Paule teacheth where he ſpeaketh of the battell which we haue with the diuel: *My brethren* (ſaith hee) *be ſtrong in the Lord, and in his mighty power. Put on the whole armour of God, that you may ſtand againſt the aſſaults of the Diuel. For we wraſtle not againſt blood and fleſh, but againſt rulers, againſt powers, &c. Therefore take vnto you the whole armour of God, that yee may bee able to reſiſt in the euill day, & hauing finiſhed all things, ſtand.* *Epheſ. 6. verſ.* 10. 11. 12. 13. Now it is faith that putteth vpon vs the whole armour of God, and maketh vs ſtrong in his mighty power. It is faith, as he ſheweth in the ſame place, by which we ſhal quench all the fiery dartes of the diuell. Likewiſe S. Iohn ſetteth foorth this matter, ſaying, *Whoſoeuer is borne of God ouercommeth the world: & this is the victorie that ouercommeth the worlde, euen our faith. Who is it that ouercommeth the worlde,*

but

but he that beleeueth that Iesus is the Son of God? 1. *Ioh.* 5. *ver.* 4 5. 6. By the world he meaneth the whole corruption of sin, or whatsoeuer is against the commandementes of God, and so the Diuell the Prince of the world is included. He that ouercommeth the world, ouercommeth the prince of the world: for all the power of Satans kingdome is in darknesse and in sin. Then when Saint Iohn saith that faith is our victorie, and that by it we ouercome the world, he teacheth that it is faith by which wee are armed with the power of God, in which we stand safe, and ouercome the Diuell.

Heerby it is manifest what a woonderfull precious thing faith is. There is no force that can ouercome it, he that hath obtained it cannot be poore, he cannot be vnhappy or wretched: all the diuels in hel cannot preuail against him. *They that trust in the Lord are as mount the Sion, which cannot be mooued, but standeth fast for euer.* Psalm. 125. vers. 1 If it be then the most excellent thing that is, to stand stedfast in the faith: then are we aboue all other things to seeke after it For wisdome teacheth to seeke most for the best thinges. Golde, pearle, and precious stones doe excell in price, and therefore they be greatly sought after: and men do much reioice when they finde them. They bee more then drosse being compared with faith, by which we put diuels to flight, and obtaine eternall glory. Shall wee not then seeke for faith? Shall we not make account that if we find it we haue found all? for what can a man haue more then God? And

if we misse of it we haue lost all: seeing without it nothing can defende vs from the assaultes of the Diuell.

But when we are willed to resist the Diuel stedfast in the faith, is it so that wee haue faith in our owne power, or when wee will? Can wee of our selues be stedfast in faith? Or is it a matter so easie to obtaine a strong faith? Saint Peter hath no such meaning. For goodly thinges are hard to be attained vnto: and faith is the most precious and excellent of all other, & most hard to be come by. It is not in mans will or power to belecue and to beleeue stedfastlie at his pleasure. But Saint Peters meaning is, to mooue all men to seeke it where it is to be found, and by such meanes as be ordayned for to come vnto it by. For there is no man almost but will acknowledge that a strong faith is a most rich iewell: but when it commeth to the matter they depriue themselues for the most part, either deeming that they haue it or can haue it in their owne power resting in a vaine shadowe, not knowing at all the nature of the true, liuely, and powerfull faith: or if they doe acknowledge it to be the gift of God; yet they neuer seeke it by those meanes which he hath ordained to worke it in men, and to nourish it vp in them. When wee are therefore willed to resist the Diuell stedfast in the faith, it is as much as to saye, giue all diligence, and vse all the wayes and meanes that may be to increase and strengthen your faith, that you may ouercome the Diuell. If you be diligent that way,

happie

happie are you, and if you take not that course, then are you vtterly vndone: for what way can you then escape the power and tyranny of the roaring Lyon?

But it will be said, S. Peter doth not heere shewe how men shall come to this stedfast faith. No, for his whole doctrine tendeth to that point, in al this Epistle, and therefore hee needed not to put them in mind particularlie: yet it shall not be amisse for me to note somewhat.

He that will attaine to the true, liuelie, and iustifying faith, which armeth a man with the power of God, must first of all know for certainty, that he hath not so much as anie spark thereof of himselfe: we are all of vs by nature shut vp vnder vnbeleefe, and in miserable blindnesse: which while many doe not know, they rest and content themselues in a certaine dead image of faith, and are vtterlie seduced, for that faith hath no power. He that knoweth this indeed, beholding the depth of the calamities which hee is in, will looke vp to God who is the giuer of faith. Hee is desirous to know what the promises of God are which hee is to beleeue, and what the way is in which hee must walke to performe the duties of a Christian life: for the true faith worketh by charitie (as Paule saith) and cannot be without good workes. He searcheth the Scriptures (as Christ willeth, Ioh. 5.) hee doth with all diligence bende his eare to heare the holy Gospell of Iesus Christ preached, feeling therein the power of God to worke faith.

He doth crie and cal vnto God day & night for to teach him, to lighten him, to giue him vnderſtanding, & to increaſe his faith: He findeth ỹ bleſſing of God in theſe meanes, & therfore applieth them. But now on the contrary part, hee that reſteth in this, God giueth faith, and if it be his will, I ſhall haue it, and ſo deſpiſeth all meanes, not conſidering how God giueth faith, is vtterlie awrie, and out of the right way. From hence it is that there be ſo manie commendations of the word of God, and of the liuelie power that it hath to ſaue our ſoules. From hence it is that wee are often called vpon to giue eare to the voice of God, to hearken to his counſels.

Thus ſhall wee obtaine the holy faith. And he that hath faith, and feeleth the power of God in him, if he will haue it increaſe, is to conſider the abundant kindnes of God who hath beſtowed ſo great a gift vpon him, he is from the bottom of his heart to giue all praiſe and thankes and honor vnto him for ſo great kindneſſe and mercie ſhewed. Moreouer, he is to take heed that wil be ſtedfaſt in the faith to reſiſt the diuel, that he bee rich in good workes, and that hee abſtaine from committing thoſe vices which nature doth lead vnto. For in the time of triall, in the hower of temptation, or when Satan doth aſſault, it will greatly ſhake the mind, if a man when he doth looke for the arguments of a true faith, and findeth that hee hath beene fruitleſſe: but if his conſcience doe accuſe him not only of a ſlackneſſe in good workes, but alſo of foule

sinnes commited, then will he crie out that all his former profession of the faith was but in shew or in hypocrisie.

This Apostle in the first chapter of his seconde Epistle teacheth, that if we ioyne vertue with our faith, and with vertue knowledge, and with knowledge temperance, & with temperance patience, and with patience godlinesse, and with godlinesse brotherlie kindnes, and with brotherlie kindnesse loue: we shal make our calling and election sure, we shall if we doe these thinges (as he saith) neuer fall. 2. Pet. 1. vers. 5. 6. 10. We shall perceiue assuredly if these things be in vs, that God hath called vs effectually, and that hee hath chosen vs. And therein doth consist the stedfastnes of faith, euen when we are sure that God hath chosen vs in his sonne vnto life eternall. If this assurance of Gods loue and fauour towards vs were not to be attayned vnto, how could he say, *Whom resist stedfast in the faith?* Can there be any stedfast faith without that? I beseech yee let vs thinke well of these things: let vs vse all care and diligence, yea all the holy meanes that God hath appointed to increase our faith, that being armed therby, we may resist and ouercome our enemie the diuell.

But here it may be demaunded, whether the diuell be to be resisted only by faith, or some other things to be vsed? I answere, that Saint Peter doth set downe the only way by which we are to resist the diuell: we haue nothing whereby to withstand him but faith: and that is sufficient alone to with-

ſtand him, whatſoeuer way hee ſeeketh to hurt vs. I ſuppoſe that the reaſon heerof is euident vnto all men. The power of God alone is ſufficient (euery man will confeſſe) to ſhielde vs from the Diuell, and no power indeed but the power of God. Faith onely armeth vs with that power of God, and maketh it as it were ours. He that ſtandeth and liueth (as the the Scripture ſpeaketh) by faith, ſtandeth and liueth not in himſelfe, but in the power of God. If we thinke it lawfull to ſeeke help to reſiſt him, and to put him to flight any where but in God, then may we vſe ſome other way to reſiſt him beſides faith. We are to reſiſt him by praier, will ſome ſay. That is true, for prayer is a ſpeciall fruite of faith: the liuely faith doth bring foorth true prayer. And if the prayer bee not of faith, it cannot help to deliuer vs from the tyranny of Satan. Faith ſendeth vp praier, yea with faſting ſtrong praier, which draweth downe the power of God vpon vs, which ſhieldeth and defendeth vs from the rage of the fiende. All other meanes that haue beene deuiſed to put diuels to flight, are vaine and friuolous, yea meere illuſions of Satans owne deuiſing, which wickedlie deface the power of God. For when men cannot reſiſt by faith, then doe they flie vnto thoſe other meanes as more ſure. Wofull is the ſtate of the world in this thing: that when men wil not learne of God to reſiſt the diuell: they learne at the diuell himſelfe. But that this thing may be more euident, we are to ſee how many wayes the diuell ſeeketh to deuour vs.

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I doe not meane that we ſhould in particulars ſee thoſe wayes by which the Diuell deuoureth the ſoules of men: for who is able ſo to expreſſe them? ſurely not any mortall man. For he hath manifold ſleightes, ſubtilties and craftes: yea euen ten thouſand deuiſes of all ſorts to ſnare, and to entrap the ſoules withall: Hee hath alſo his forces and fierie dartes of terrour to wounde withall. It is no dealing in particulars: but to bee armed ſtronglie to reſiſt him howſoeuer he commeth. My purpoſe therefore is but to touch certaine generall heads which containe the reſt. So that this cruell aduerſarie, this roaring Lyon the Diuell may catch the praie & deuour it, he careth not which way it bee, for that is the ende of all, if hee may carie ſoules to hell. And therefore according to the ſeuerall ſtates and conditions that men bee in, hee frameth himſelfe to ſet vpon them.

There is no man (I ſuppoſe) which will make any doubt that the diuel coueteth to plunge al men as deep as he can into all euill: but according as men are apt and inclined, he is faine to deale as he may, with ſome one way, with ſome another. Such as be ignorant, & in darkneſſe, with them he dealeth that he may keep the pure, cleere and heauenlie light of the Goſpell out of their harts, & ſo holde them ſtill vnder the power and in the kingdome of darkneſſe. Touching theſe Saint Paule ſaith, *If our Goſpell be hid, it is hid to thoſe that periſh: in whom the God of this world hath blinded the mindes euen of the infidels, leaſt the light of the*

Gospell of the glorie of Christ, shoulde shine vnto them: which is the image of God. 2. Cor. 4. vers. 3. 4. To bring this to passe this enemie vseth speciall meanes, by which he may diffame the Gospel and the profession of it, as a doctrine not to bee suffered, breeding and drawing with it so manie euils As namelie, he soweth errours, heresies, and wicked opinions. He is the father of al such things. He raiseth vp the heretickes and Schismatickes, and then suggesteth to the heartes of men, which be his chiefe seruants, that the Gospell hath bred them, and they proclaime it with open mouth. Behold and see (say they) what a doctrine is this, yea this new learning, that hath brought foorth so many foule heresies and diuisions. The diuell (say they) the diuell goeth with it. How can it be of God? how can it bee good doctrine which bringeth foorth such fruit?

Satan did practise this while the holie Apostles were aliue vpon the earth: as we read how the false Apostles did seeke almost euerie where to pul down that which S Paule had built. S. Iohn in the Reuelation mentioneth the Nicholaitanes, and a woman which said she was a Propheteſſe, that taught & seduced the seruāts of the Lord, that they might commit fornication, and eat of things offred vnto Idols. And the same Apostle saith that in his time there were many Antichrists (for so he calleth the heretikes which then were) 1. Ioh. 2. S. Paule said to the Elders of Ephesus. *I knowe this that after my departure there shall enter in among*

you

you grieuous Wolues, not sparing the flocke, and there shall rise vp of your selues that shal speak peruerse things to draw Disciples after them. Act. 20. When all the Apostles were taken out of this life, then was this prophecie fully accomplished, for then did the diuell send foorth euen routs of wicked heretickes which did seduce manie, & greatlie trouble all Churches. Then had hee those which cried out: Beholde what a Gospell is this which hath brought foorth so foule and monstrous opinions? Thus cunninglie did Satan work to keepe manie still in their former blindnes. And in like maner in these dayes, when the light of the gospell againe brake foorth, he raised vp horrible heresies and sectes, and then setteth his seruants a worke to crie out: See what fruits this new Gospell bringeth forth? This hath made many so much offended at it, that they will not heare it: and so the Diuell holdeth them still in their former blindnesse, and deuoureth them as a praie. Also hee raiseth vp lies and slaunders to diffame both the doctrine and al that professe it. This hath beene his ancient practise: Christ was said to haue a diuell, to be a raiser of sedition, and an enemie to Cesar. His Apostles were deemed to be raisers of faction and disturbers of the common peace, enemies to the state of princes, and the Christians euer were accused to be men which secretly amõg themselues did commit most foule and abominable sinnes. True it is, that in all times he had manie which were hypocrites that professed the trueth

for

for a time and then falling into notorious offences, all the professors were said to be such. Thus hath he in all times held many in darknesse, by making them out of loue with the doctrine of saluation. And as when Christ was risen from the dead, Satan did raise and spread a lie, namely that while the watchmen were asleep, the disciples of Christ did steale him away, and then sayd he was risen, and this lie was beleeued (though it were most absurd & had no shew of liklihood) so looke what lies and slaunders he raiseth vp nowe, manie doe beleeue them. For as S. Paul saith 2. Thess. 2. *Because men receiue not the loue of the truth, God sendeth them strong delusion to beleeue lies.* Nowe for a man to resist the diuell in these practises, that he be not seduced and held in blindnes, it is necessarie to haue knowledge of the trueth and a liuely faith. For if he come once to that, he shal find that the Gospel is the pure and heauenly light, euen the power of God to saluation as S. Paule saith, to euery one that beleeueth. Rom. 1. And that these sectes and heresies and troubles that follow it, are raised vp by the diuell himselfe, euen of purpose to diffame the truth, that so men may abhorre to hear it preached. Such as haue receiued the knowledge of the truth and are lightened, in them hee seeketh how he may quench the light, or take the power of it out of their harts, and so deuoure them as his praie.

He hath diuers wayes and means to effect this. To such as be the weaker in knowledge, euen as babes

babes in vnderſtanding of the heauenly myſteries, he layeth ſtumbling blockes and offences, that he may cauſe them to ſtumble and fall, or to turne aſide out of the way into which they haue entred. He raiſeth vp terrours, troubles, and perilles to abaſh them. He tempteth and leadeth into diſpair, ſhooting his fierie dartes. To auoyde theſe perils, there is no way, but that as S. Paule prayeth for the faithfull at Coloſſa, that we bee filled with the knowledge of the will of God in all wiſdome and ſpirituall vnderſtanding: that we may walke worthie of the Lord in all pleaſing being fruitfull in all good workes, and increaſing in the knowledge of God: ſtrengthened in all might through his glorious power, vnto all patience and long ſuffering with ioyfulneſſe, Coloſſ. 1. verſ. 9. 10. 11. Some others that haue receiued more knowledge he ſeeketh to caſt downe through pride and preſumption, he tempteth them to be puffed vp, and to ſwell, and ſo leadeth them into ſectes, errours, and hereſies, as his fit occaſion ſerueth, one parte into one, another into another.

Heere is need of ſound knowledge of heauenlie thinges, and of that ſincere faith which purgeth the heart, and emptieth it of pride and humaine preſumption, leading men to reſt only vpon God with feare and trembling, euen with true humilitie. Alſo as hee perceiueth mens inclination, hee tempteth and leadeth them into grieuous and abominable ſinnes, and ſuch as God is highly diſpleaſed withal, ſome into one, and ſome into another,

ther, and so casteth them downe. And in this hee is woonderfull subtill, and can finde what sinne a man may most easilie bee brought into. If hee bee inclined to vaine mirth and ietting, hee seeketh to fit him with companions for that: that when he hath receiued the touch of heauenlie motions, that vaine mirth may put it out. If hee bee inclined to vncleane lustes of fornication, he wil finde the meanes (if it bee possible) to set as it were the bait before him, where hee may bee intised. And so is it in all other vices: so that men had need watch and pray least they enter into temptation. They neede to bee armed with a stedfast faith to resiste, that by their faith, all the firie dartes of this horrible enemie may bee quenched. His subtilties to keepe men in blindnesse, his lies and slaunders to driue men from the Gospell, his assaultes to lead into despaire, his stumbling blocks and terrours to turne men out of the way, his temptation to leade into heresies and sectes, or into any foule sinne, or whatsoeuer dartes hee shooteth, there is no way to resist him, and to be kept safe, but by a true, a liuely, and a stedfast faith. Therefore (beloued) seeing this enemie is so vigilant, & doth so cruellie seek our destruction night and day, euen to swallow vs vp into the gulfe of hell: and seeing he hath so manie sleightes, so many trappes, so manie baytes and allurementtes, so manie firy dartes to wounde vnto death: and seeing we are so readie to bee seduced, hauing no power of our selues; let vs seeke to bee stronglie armed

armed with the power of God, that ſo wee may get the victorie. There is no way for vs to bee armed with the power of God, but by faith; ſo that the ende of all is this, that men labour for the increaſe and ſtrengthening of their faith: vſe all good meanes and that continually for the furtherance of the ſame. If vpon ſuch a danger wee will not bee admoniſhed by this wholeſome admonition of the Apoſtle, we are more then fooliſh or mad.

It may be ſome man will ſay that the diuell is to be reſiſted onlie by faith when he commeth to hurte the ſoule: but is it not another caſe when he commeth to hurte the bodie, the cattell, or the goods of a man? Is he then alſo to be reſiſted onlie by faith? Or is it all one when he commeth to doe thoſe thinges of himſelfe, and when he is ſent to doe them by witches and ſorcerers? Is there now no meanes to reſiſt him but by faith? To anſwere to this queſtion, firſt it is to bee graunted that the diuels doe indeed delight to torment and to hurt man any way. And withal we ſee it plainlie taught in the ſcriptures that he hath had powwer and leaue ſometimes graunted vnto him ſo for to hurt: As it was granted vnto him to deſtroy Iobs goods, ſome by fire, and ſome taken away by robbers: to kill his children, and then to plague him in his body with moſt grieuous ſores. Wee read of many in the Goſpell whoſe bodies were poſſeſſed with diuelles, and whome hee did torment in verie grieuous maner.

And

And we muſt know withall that when he doth hurt in the bodie or in the goods, his chiefe drift and practiſe is thereby to deſtroy both body and ſoule, and ſo he may make it a meane to win the ſoule, hee will ceaſe for to hurt the body, ſeeming as if he were expelled. We read in the Goſpell of two poſſeſſed with diuels, and Ieſus caſting forth the Diuels, they beſought him to giue them leaue to enter into an hearde of ſwine, hee gaue them leaue, they entered, and caried the whole hearde of ſwine headlong from a ſteepe place into the ſea, and drowned them, Math. 8. What was the purpoſe of thoſe Diuelles, what was their deſire? Was it no more then for to deſtroy the poore dumbe beaſtes? Yes verely they had a further reach, & a deeper practiſe. This it was, they ſought to bring Chriſt into hatred with the men of that region among whom hee was nowe come: and why? but euen that they might not heare him bringing the word of life. They knewe that thoſe men were worldly minded, and that the loſſe of their hogges woulde grieue them ſore, and that they had rather be without Chriſt, then that hee ſhould bring them ſuch loſſe. And ſo it came to paſſe, for the men of that citie came forth and entreated him to depart out of their coaſtes. Here was a craftie conueyance, and ſo Satan, whenſoeuer he obtayneth power to hurt the body of man, his cattell or goods, it is not without ſome great ſubtiltie of a further and a greater miſchiefe which he ſeeketh to worke. Then further we may

bee

bee ſure that it is all one whether he come of himſelfe, or be ſent by a witch. For I take it, none will be ſo ſimple as to imagine that if hee haue power to hurt, that he will lie ſtill and not hurt vnleſſe hee be ſent by ſome man or woman. And if hee haue not leaue granted him from God, no mortal creature can giue him power to touch the body or cattell of a man. Howſoeuer he commeth, wee muſt knowe it is the Lorde GOD of heauen that hath ſent him, euen as hee gaue him leaue to deale with Iob.

Then it muſt needs follow, that there is no power for to reſiſt him withall, but the power of God: and there is no way to be armed with that power, but onelie by faith. If there bee no way to withſtand Satan but by the power of God (as it is moſt wicked to denie) and through faith onelie man is armed with that power, what other way or meanes can there bee to reſiſt him? There was a child poſſeſſed with a Diuell: the father brought him to the Diſciples of Chriſt, that they might caſt him out; but they could not: Ieſus caſt him out. Then the Diſciples did aske him why they couide not caſt him out? Hee ſaid vnto them, becauſe of your vnbeleefe. This kind (ſaith he) goeth not out but by prayer & faſting, Math. 17. Where wee ſee that the diuel tormẽting the body, is to be caſt out by faith, yea by a ſtrong faith, which is to bee aſſiſted with faſting and prayer. But what if the diuell (ſay ſome) afflicting the bodie, or deſtroying the goods cannot be remooued by faith or withſtood,

ſhall

ſhall not men then ſeeke to remooue him, or to withſtande him ſome other wayes? As wee are taught by experience, that the diuell poſſeſſing the bodie of ſome man, woman or child, and tormenting the ſame, prayer hath been vſed, and that very often, and yet no remedie hath beene found, but by other meanes he hath been expelled. Yea, ſome haue been of that minde that God hauing giuen Satan power to touch their bodies, their children, or their goods, they would ſeeke no further but to God, ſaying, that as hee had giuen him power, ſo when it ſhould pleaſe him hee woulde reſtraine him, and thereupon they would reſt: but in the ende they haue beene glad to vſe other meanes. God hath appointed meanes, and they tempt God that refuſe them. If a man be fallen into a ditch, and lie ſtill praying, God helpe mee, Lord help me, and doth not ſtir to clime out, hee may lie long enough. If there be meanes by which the diuell is driuen out, why ſhould not men vſe them, ſeeing we may ſuppoſe that God hath appointed thoſe meanes? To anſwere vnto theſe thinges, we may firſt conſider, that the Lord God for the triall of their faith and patience, doth giue leaue to Satan to afflict his children. This is for their good. What ſhould I vſe any proofe for this, but the exemple of Iob? He was throughlie tried. Now ſeeing it was the will of God that he ſhould ſo be tried, both for his owne good, and for the inſtruction of many others, though his faith were a right ſtrong faith, yet in this thing it did not repel

pell Satan, but he had power giuen him to touch his goods, children and body. And so we may hold it vndoubtedly, that if God will giue power or leaue vnto Satan to touch the bodie, the children, or the goods of any faithfull man, for such a purpose as this was in Iob, faith doth not remoone him from so afflicting: but faith in those so for a time afflicted doth resist him, so that hee doth not nor cannot preuaile against the soule. That is enough for vs. Such a man is to submit himselfe to the chastisement of God for his trial. If Satan cannot be remooued from hurting him in those outward things which are of lesse value, let him hold fast that he resist him by faith, so that hee win not his soule and he is well: the Lord God will in his good time deliuer him from that other calamitie. Let him knowe it is for his good that he is so chastised.

The woman of Canaan, Math. 15. was a woman of a wonderfull faith, for Christ saith, *I haue not found so great faith in Israell*, and yet the Diuell did torment her daughter. She did not seeke any other meanes, but sought out Christ, and obtained of him to haue the Diuell cast out, which did so grieuously torment her child. This was for her triall, and she did for the time endure it, resisting the diuell so mightilie by faith that he could not preuaile against her soule.

Moreouer, the diuell hath power giuen vnto him to afflict some, and to plague them in their bodies or in their goods, because of their sinnes.

They haue despised the lawes of God, they bee careleſſe to knowe the way of ſaluation. When this ſcourge is vpon them, they are to weigh and to conſider how grieuouſlie they haue offended, and how much they haue prouoked the Lorde to wrath, who hath therfore giuen leaue to this wicked enemie ſo to plague them. They ſhould nowe ſeeke vnto the Lorde and intreate him to haue mercie vpon them. They ſhould lament and bewaile their ſinnes, and turne from their wicked wayes vnto the way of righteouſneſſe: and then ſhould this their calamitie be a meane to bring thē neerer to God, to the ſaluation of their ſoules. They are to intreat the Lorde vpon their repentance to remooue the plague from them. And if it bee not remooued, they are ſtill more and more to be humbled, they ought to faſt and pray, yea they are to vſe all good meanes to come to the true knowledge of God, and to a ſound faith, that they may eſcape from being deuoured by this enemie vnto eternall damnation. If the Lorde doe not deliuer them by and by, but that they be tormented in their owne bodies, or in their children or goods, let them knowe it is becauſe they doe not ſo throughly repent, nor ſo throughlie ſeek the Lord as they ought to doe. Let them therefore yet humble themſelues further, and ſeek more earneſtlie to knowe the way of God, and to be armed with true and liuely faith.

There was a woman which had a ſpirite of infirmitie eighteen yeares, and was bowed together

and

and was bowed together, and could in no wise lift vp her selfe: Iesus healed her, and said, that Satan had bound her eighteen yeares. Luk. 13. ver. 11. 13. 15. If the Lord shall giue Satan power so long to afflict, let vs not fall from God: let vs not seek to resist him anie way but by faith. Ye say it is knowne by experience, that where the diuell hath tormented some, prayer and all holie means haue beene vsed, and yet no helpe at all, vntill other meanes haue been sought. Then belike there be meanes which are stronger against the deuill then faith & prayer. And there is some power mightier against him thē the power of god: for those means which some men flie vnto, when as they cannot preuaile by faith, are such as they which are afflicted haue learned either by a prescriptiō frō the diuel himself, saying, let such or such a thing be don, and there shall be remedie; or els they haue them prescribed by some wise man, or wise woman, who haue them from the diuell. These be very paltrie things (as there be a number, I need not to repeate them, they bee too well knowne, and too much practised) and yet they be more sought vnto then faith is, which armeth vs with the power of God. What a dishonor is this to the high Maiestie of the Almightie? What an infidelitie is it? Shall men run to the diuell for help? Is he fitter to teach them or of more power then God?

But ye say, we see the thing is wrought by those meanes which could not otherwise be obtayned, Satan is expelled, and ease hath followed. Hath Sa-

tan expelled Satã? or hath he taught how he might be expelled indeede? Is the diuell become so simple? Wil he hinder his owne kingdome? Are men so fooliſh as to beleeue that he is by ſuch things in very deed driuen out? A man tormented ſore in his bodie, he feareth that it is ſome witch that hath done it. He is aduiſed by his neighbours to ſende vnto ſome cunning man. Worde is ſent backe, that indeed he hath bad neighbours: let him do ſuch or ſuch a thing, and he ſhal haue eaſe. Well, he doth it & hath eaſe. What ſhall we think that the diuell is driuen out? A wofull driuing out. He doth ceaſe from tormenting the bodie for a time, that he may enter deeper into the ſoule. He winneth by this driuing out. The like may be ſaid where he hath power giuen vnto him to deſtroy mens cattell. They be taught many thinges howe to reſiſt him: among other to offer ſome burnt offering vnto him, they muſt burne ſomwhat aliue. Well he commeth no more: there is a power aboue faith that hath put him to flight. And where as you ſay that ſome haue beene of the minde that they would not ſeek any way or meanes, but only to God, and would reſt vntil he ſhould reſtrain the diuell: but haue been glad in the ende to vſe other meanes. It is a lamentable hearing, that the faith of any ſhould ſo far faile: that in ſteed of approching neerer to God by ſtrong repentance, they haue turned to the counſell of the diuell. If they could not find helpe by praier, they might be aſſured that the Lord would yet afflict them further,

ther, & that with al humblenes they ought to submit themselues vnder his mightie hand: yea they ought to haue considered the weakneſſe of their faith, and the grieuousnes of their sinnes, and so haue sought by all meanes possible to get a stedfast faith, and vnfained repentance. This their affliction by Satan should haue been a warning vnto them, to make thē cleaue more firmlie to God, & to look better to themselues, and see how it hath driuen them to run backe from God to the diuell. But you say God hath appointed meanes, and hee that refuseth the meanes tempteth God. As for example, shal a man crie, Lord help, and not stirre? Indeed if you could prooue that God had appointed such meanes to driue away diuels where faith cannot, your saying were true. But where can you proone in al the whole word of God that any such meanes are appointed to put diuels to flight? If those meanes be not in the holie Scriptures, they be not ordained of God, they be not of faith, it is not the power of God that expelleth Satan, but it is his owne sleight that seemeth to be repelled and vanquished, when he is not; they be means of his own deuising, which he hath taught by those that haue familiarity with him.

The holie Scriptures do condemne it as a most wicked thing, that men should haue any dealing with diuels to be taught at their handes. We are to be taught of God, Christ Iesus is our onely Doctor: shall we then learne at the mouth of Diuels? A man is taken lame, he suspecteth that hee is bewitched,

witched, he ſendeth to the cunning man: Hee demaundeth whom they ſuſpect, and then ſheweth the image of the partie in a glaſſe. When this is done he ſheweth and preſcribeth what the lame man ſhall doe for to get remedie: howe hee ſhall cauſe the olde witch to come vnto him, and how he ſhall vſe her. Heer all is done by the direction of the diuell: are theſe meanes then appointed by God? Alſo there is one whome Sathan doth as it were poſſeſſe and doth torment the bodie: there is ſeeking vnto god, but not like the Cananitiſh woman that came to Chriſt to haue the diuel driuen out of her daughter, who with the ſtrength of her faith would not be denied, Math. 15. but like to king Saule, who receiuing no anſwere from God, gate him by and by vnto a Witch: for not finding helpe by faith and prayer, or by thoſe waies that God hath appointed, they then begin to hearken to the diuell, and he telleth them that if they ſhall doe ſuch a thing, ſuch a diuell ſhall depart. Heere be the meanes, which ſome doe holde to bee appointed by God.

But is not this a woonderfull blindnes that Satan can ſet vp himſelfe to bee a teacher, and men learning of him, ſhall thinke that they learne of God? Well ſay ſome, wee are glad to haue eaſe, we find that the diuell is expelled, we may think that God doth allow it. Shall a man be glad for to buy eaſe ſo deare? May we call that eaſe, when the diuell ceaſeth to vexe the body for a time, to the end that he may torment ſoule and bodie in hell

for

for euer? If a man be ſicke of a burning ague, and take that to coole the heat and to giue eaſe for the time, which will afterwarde cauſe it to bee more burning, is that a good remedie? Is that a good remedie, which for a little while doth ſeeme to mitigate, but afterward doth increaſe the diſeaſe? Euen ſo the blind people doe imagine that Satan is expelled by thoſe meanes, by which indeed he entreth more deepe into them. For tell me but this, wherein doth the kingdome of the Diuel conſiſt? Is he not called the prince of this world, and the prince of darkneſſe? This his kingdome doth conſiſt in infidelitie, in darkneſſe and in ſinne. Hee that is vnder the power of ſinne, ſo that ſinne hath dominion ouer him, hee is vnder the power and working of Satan. Sinne is his kingdome, there is his throne, ye cannot ſeparate them, he cannot be caſt forth, and ſinne ſtill remaine in force. If pride, enuie, couetouſneſſe, hatred, malice, ſelfe-loue, fornication, or any other ſuch ſinne doe raigne and rule in the heart of man, there ruleth the diuell: for theſe be the workes of the diuell. Heereupon our Sauiour ſaid to the Iewes, *Ye are of your father the diuell: ye doe the workes of your father. Ioh.* 8. Hee that will then caſte foorth the diuell, hee muſt caſt out thoſe workes. For hee that committeth ſinne is of the diuell, as Saint Iohn ſaith in his firſt Epiſtle chap. 3. Hee that ſtill committeth ſinne, and therefore is of the diuell, is the diuell expelled or driuen from him? I ſuppoſe that there is no man ſo void of reaſon, that he will imagine, that

the diuell is driuen away from that man in whose heart he hath his throne and power. A man is ignorant of the word and waies of God: with his ignorance of necessitie goeth vnbeleefe: with vnbeleefe there goe the vnfruitfull workes of darkneſſe. There is much vanitie of minde, there is much prophanenesse, there be foule errors and abominable vices.

This man hath some of his cattell destroyed by the diuell: he would haue the diuel expelled, he hath not faith which armeth men with the power of God: he hath not the faith which ouercommeth the world, 1. Ioh. 5. or which purgeth the heart. Act. 15. or which quencheth all the firie dartes of the diuell. Ephes 6. or (as Saint Peter saith heere) resisteth him: And seeketh some other helps to resist him, yea, to be deliuered from him, and neuer doth consider that hee is first to haue him remooued out of his heart. He should consider that the diuell (as Saint Paule saith) worketh in the children of disobedience. Ephes. 2. vers. 2. And therfore so long as he is disobedient to God, Satan cannot bee cast foorth of his heart. If those things can resist Satan which men doe learne and practise heere in the world, as there be a thousand deuises, by which he perswadeth the world that he is resisted: then it skilleth not whether a man bee godlie or vngodlie, faithful or vnfaithful, touching the resisting & putting diuelles to flight. If when a mans cattell are plagued and destroyed by the diuell, it will deliuer the rest if he burne one aliue:

this

this way may the Iew, or the Turke, or the heathen cast him out as well as the Christian. And so it may be said in all other their wicked means. They tend wholie therefore to this ende, that men may be held in infidelitie, in blindnesse, and hardnesse of heart, euen void of repentance for their sinnes, that is the craftinesse of Satan. For if diuels can bee put to flight and ouercome by such meanes, men will neuer seek to be armed with faith, they neuer care for true repentance: they bee perswaded that the diuell hath nothing to doe with them. And therein lyeth one of the greatest subtilties of Satan that hee may deuour men when they dreame of no perill, and therefore seek not to God, to be armed with his mightie power through faith. For when men doe knowe that there is no way to escape but by faith (as Saint Peter saith heer, *whom resist stedfast in the faith*) if they be not mad, they will haue a care to attaine to that true faith.

In the Poperie there were many things deuised to driue away diuels. Men were perswaded that the signe of the Crosse did put him to flight. They had their coniured holiwater to sprinkle vpon the men, and in their houses, & thither the Diuel might not come. Likewise if a man had a peece of holie bread in his purse, or any where about him, hee was armed hee might goe safe in the darkest night that was. There were hallowed candles, and within the light of them the wicked Prince of darknesse could not approch. But there was yet a

stronger

ſtronger thing and a more terrible vnto the Diuels, then all the reſt, euen to hunt them out of the countrie.

The Lorde ſendeth lightening and thunder, and mightie windes: hee doth therby declare his maieſtie. When theſe tempeſtes doe ariſe, the diuell woulde gladly make men beleeue that hee hath raiſed them: hee would be as a God of power: and therfore he coueteth to ſhew himſelf in thoſe tempeſtes, and ſo doth come with terrour. To meet with this miſchiefe and to repell him, the Papiſtes had their hallowed belles, their Saintes belles, and thoſe they did ring out when any terrible tempeſt did approch, truſting that the ſounde of them would repel him, and put him to flight. O how the Diuell was skared with theſe things! S. Peter forgate himſelfe that he did not tel of theſe, and not ſpeake of reſiſting him by nothing but by faith. Such readie helpes for to defend men, and ſo eaſie, and not one of the Apoſtles would tell of them: but ſpeake only of faith to bee our victorie. Well (beloued) knowe for certaintie that all theſe are but ſleights of the Diuell: which were vſed in the poperie, and which many at this day doe vſe when they ſuppoſe that they are bewitched. Leaue all ſuch vngodly waies which the Diuell teacheth, and hearken to the holy Ghoſt, which willeth you to reſiſt the Diuell ſtedfaſt in the faith. Let all your ſtudie, and induſtrie, and care be, to bee armed with a ſtrong and liuelie

faith.

faith. That ſhall couer you, and compaſſe you about with the almighty power of God. Yee ſhall bee as the mount Sion (ſaith the Prophete in the Pſalme) that cannot be remooued. All the infernall powers (or as Chriſt ſaith, the gates of hell) ſhall not preuaile againſt it. If you haue that faith, the roaring Lyon ſhall not deuoure you: but all his firie dartes ſhall bee quenched. Hee will doe what he can to bolde you in blindneſſe, to leade you into ſinne, and into hereſies, he wil tempt you to deſpaire, but your faith ſhall preuaile. He will ſeek to hurt your bodies & goods, reſiſt him by faith. Bleſſed be our Lord that hath giuen vs ſuch a tower of refuge.

Amen.

FINIS.

THE SECOND SERmon vpon 1. Peter, chap. 5. verſ. 8. and 9.

Whome reſiſt ſtedfaſt in the faith. We haue heard the exhortation or warning which Saint Peter giueth vnto all men to be ſober and watch. Wee haue alſo in the ſecond place ſeene the cauſe why it behoueth vs to be watchfull. There is an aduerſarie that doth ſeek to deuoure vs both ſoules and bodies vnto eternall deſtruction, *Your aduerſarie the diuell* (ſaith he) *like a roaring Lyon walketh about, ſeeking whom hee may deuour.* In the thirde place we haue been taught how to withſtand him and to get the victorie ouer him. *Whom reſiſt ſtedfaſt in the faith.* Where it hath beene ſhewed that faith armeth a man with the power of God. The power of God is inuincible & cannot be brought vnder, but getteth the victorie ouer all the terrible might of Diuels: ſo that it is not poſſible that hee ſhould be ouercome which hath faith. It conquereth all the infernall powers, and triumpheth at all

times

times most gloriously ouer them. Whereby it is manifest what a woonderfull rich and precious iewell faith is. It preserueth vs safe from diuelles, and therefore is to bee coueted and sought for aboue all treasures. It is to bee sought for at the handes of God, he is the giuer of it, and it is not a thing which is in mans owne power. Moreouer, seeing God doth giue it, and nourish it by means, he that will be stedfast in the faith, must vse those meanes that be ordained. Also it hath beene declared, that faith is the onlie thing by which wee are to resist the Diuell: in as much as faith alone armeth vs with the glorious power of God. Satan hath manie waies whereby he seeketh to deuoure and to swallow vp into hell the soules and bodies of men: as to holde some in blindnesse and ignorance, to lead others into sectes, errours and heresies, to drawe men into vices and abominable sinnes, to plague the bodies and the cattell of men: but which way soeuer hee commeth, faith doth quench all his firie dartes arming the soule of man, couering and compassing it round about with the mightie power of God. Al those vain, yea those most wicked means by which men seek to repell Satan, are to be renounced as meere illusions. Men are to bee taught of God, and not to learne of diuelles: but Diuelles haue deuised those means, and by such as haue familiaritie with them haue deliuered the same to bee put in practise. As there be such deuises among the Sorcerers which Satan hath craftily conueighed in: so also in the

Poperie

Poperie they did not seeke as Saint Peter willeth to resist him by faith, but inuented other wayes. Thus far we proceeded in handling this Scripture: And now it remaineth as a principall question to be handeled, whether this faith, by which the diuell is to be resisted, can be ouercome in any? that is, to speake more plainlie, whether any man that hath the true and liuelie faith, by which the diuell is resisted, can vtterly loose it, and fall from God finallie? whether his faith may vtterly faile and be vanquished, & so hauing resisted Satan for a time stedfast in the faith, yet in the end he may be ouercome and deuoured by him?

Touching this question, the Papists doe holde that a man may haue the true and liuely faith, and so fall from it, as that it be vtterly & wholie quenched in him, yea finally. And so by their doctrine such as doe stand in this faith which Saint Peter requireth, and with the same doe resist the diuel, may by the diuell haue that same their sound and true faith ouercome, and so perish eternally. Others there be, who will seeme to differ somewhat from the Popish sort about this matter, and they do hold that the verie reprobate (some of them at the least) are partakers for a time of the true, liuelie, and iustifying faith, which is afterward wholie and finallie extinguished in them. Moreouer, they doe hold, that the same true and liuely faith may be wholy extinguished in the elect, but not finally, because it is impossible that the elect shuld perish, and therein they differ indeede from the Papists,

Papiſtes, which make election conditionall. If this doctrine of theirs bee true, then is there no man that can be certaine of his ſaluation. There is no man that is ſure he ſhall ſtand to the end, no man can reſiſt ſtedfaſt in the faith. For hee that to day doth get the victorie ouer the diuell by a true and liuely faith, to morrow may vtterly looſe his faith, and be ouercome by the diuell. If it bee ſo, then hath not Saint Peter heer taught how we ſhal haue vndoubted victorie: if he will vs to reſiſt by ſuch a weapon as may be broken or deſtroyed, or plucked away from vs, wee are then but in a very weake caſe.

It may be they will ſay, there is vndoubted victorie ſo long as a man doth reſiſt ſtedfaſt in the faith: and that Saint Peter hath no further intent. That is the thing which we are to enquire of. And this ſhall be made manifeſt, that whoſoeuer hath the true and liuely faith, ſhall vndoubtedly get the victorie ouer Satan: that it is vnpoſſible that his faith ſhould be wholie extinguiſhed, it is vnpoſſible that he ſhould periſh.

This is it which we affirme, that whoſoeuer doth attaine vnto a ſtedfaſt faith (which is the thing which Saint Peter here requireth) that faith can neuer bee ouercome: for if it bee ouercome, it is not ſtedfaſt. It is the purpoſe of Saint Peter, not to teach that ſo long as a man is ſtedfaſt in the faith, ſo long he ſhall reſiſt the Diuell, and get the victorie, taking this, ſo long, as if it were vncertaine that hee which is once ſtedfaſt,

ſhall

shall continue to the end: but this is his full meaning, that so many as attaine to be stedfast in the faith, shall vndoubtedlie vanquish Satan, and neuer be vanquished by him. Hitherto then tendeth his doctrine, euen to shewe, that as wee are compassed about and beset with diuels, who like most greedy deuouring Lyons doe seeke continuallyfor to swallowe vs vp: so if we seek so farre as to be armed with a stedfast faith, wee attaine to that estate out of which wee can neuer bee cast. It is as much as if he should say, the Diuell can neuer ouercome a stedfast faith: obtaine that and you are sure to stand to the end.

Beloued, wee are not then to labour onelie for faith, but if we will be sure to ouercome the diuel, and to stand to the end, we must labour to obtain a stedfast faith. But how can we bee sure that this is the mind of the Apostle, to warrant men, that they shall get the victorie ouer the diuell, euen to the end, if they attaine vnto a stedfast faith? I answere, that hee agreeth with himselfe, teaching here the same thing which hee exhorteth vnto in the first chapter of his second Epistle: *Hereunto* (saith he) *giue all diligence, in your faith minister vertue, in vertue knowledge, in knowledge temperance, in temperance patience, in patience godlines, in godlinesse brotherlie kindnesse, in brotherlie kindnesse loue. For if these things be among you, and abound, they will make that you neither shall be idle nor vnfruitful in the knowledging of our lord Iesus Christ. For he that hath not these thinges is blinde,*

and

and cannot see a farre off, and hath forgotten that he was purged from his olde sinnes. Wherefore brethren giue rather diligence to make your calling & election sure: for if ye doe these thinges, ye shall neuer fall. For by this meanes an entring shal be ministred vnto you abundantly into the euerlasting kingdome of our Lord Iesus Christ. 2. *Pet.* 1. 5.6.7.8. 9.10.11. In this place S. Peter doth most plainlie affirme that they which haue such a faith as goeth with those fruites, they come to an assurance that they be called of god & chosen vnto life and glory: and he doth assure and warrant them that they shall neuer fall. Hee addeth as a reason that they haue an entrance into the kingdome of Christ, which is euerlasting. If the true liuely faith may faile and be wholy lost, what assurance can anie man haue that hee is called of God and chosen to life eternall? Or how could the holie Apostle say, *If yee doe these things ye shall neuer fall?* Doe not they fall which lose the faith, or in whome it is wholy quenched? Christ raigneth in all those which haue the liuely faith, and if his kingdome may be broken downe againe where it once taketh place, how can it be said in euery respect to be eternall?

Now to ioyne these two places together, that man hath the stedfast faith whereby he doth resist the diuel, which doth those things which S. Peter mentioneth, and thereby is sure hee is called and chosen, and that he shall neuer fall. Hee is firme & stedfast in the faith which commeth vnto this:

and such as haue proceeded no further in the power of a fruitfull faith, but that they be still vncertaine whether they shall stand to the ende, howe can they be said to resist the diuell stedfast in the faith? When S. Paule telleth vs that the shielde of faith doth quench all the firie dartes of the Diuel, it is to giue courage and comfort, that such as haue once gotten that shield, shall neuer be ouercome: for if the faith bee ouercome, then it doth not quench them all. The like courage and comfort Saint Peter doth heere minister, by shewing that being stedfast in the faith Satan is resisted. Where a man is sure to get the victorie how valiantlie hee doth fight, what assaultes he wil endure, and with what comfort and consolation of minde. But if the battell be made doubtfull, that although hee haue so liuely a faith which woorketh by charitie, yet he may loose it, he may be ouercome, it daunteth and discourageth, it taketh away the comfort and consolation. And this is to ouerthrowe that which the Lord of speciall purpose hath allotted to his children, namely, that in all the trials, and afflictions, and temptations which they passe through, they may haue strong consolation. For it is written, *Wherein God willing more abundantlie to shewe vnto the heires of promise the stablenesse of his counsell confirmed by an oth, that by two immutable things in which it was impossible for God to ly, we might haue strong consolation. Heb. 6. ver. 17. 18.* If God hath confirmed his promise by an oth, that all they which beleeue in his sonne shall haue

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eternall life, why is it, or to what end is it, but that wee ſhould come to the aſſurance of ſaluation, without which aſſurance there can be no ſtrong conſolation? If men bee condemned for high treaſon, and then ſome hope of pardon followeth, it ſomewhat comforteth that they may ſuppoſe it may be they ſhall eſcape the tormentes of death, and not be executed; but ſo long as there is doubt they haue no ſtrong conſolation: but when they know aſſuredly, & haue it confirmed vnto them that they are ſet free by pardon, then is their conſolation ſtrong indeede. We are all of vs for high treaſon againſt God condemned to hell to endure eternall tormentes: A couenant and promiſe is made, that ſo many as doe beleeue in the ſonne of God ſhall haue free pardon, and ſo not onelie eſcape from thoſe endleſſe miſeries, but alſo be lifted vp into eternall glorie. So manie as doe wiſely and ſenſiblie conſider this wofull and miſerable eſtate, in which all are in by nature, cannot but be touched with great horror and fear. For is it a light matter to be caſt with the diuell and his Angels into eternal fire? Is hee not more then mad which can be merie ſo long as he is ſubiect vnto ſo horrible damnation? Wel, there is hope of pardon, that ſo hee ſhall eſcape, in as much as God hath not only giuen his ſonne to bee a redeemer, but hath promiſed and bounde that his promiſe with an oath, that euery one which beleeueth ſhall bee ſaued. Hee feeleth that he hath a faith, and it doth comfort him: but vntill he feele that the ſame his

faith is the true and liuelie faith which getteth the victorie ouer Satan, and which can neuer be vanquished, he cannot haue strong consolation. Eternall woe with the diuelles in hell is a most grieuous thing, & vnpossible it is that any man should haue strong consolation, vnlesse he be sure that he shall be deliuered from it: Whereupon it followeth, that seeing the blessed Lord God hath ordained that his children shall heere in the midst of the battell against Satan haue strong consolation, that he doth also giue vnto them assurãce of faith, yea such a faith as they doe knowe can neuer be ouercome. Take away the one & take away the other. Wherby we see that they which do hold that the true and liuelie faith may be wholy lost, ouerthrow the stablenesse of Gods couenant. If they will obiect that manie haue great gladnesse and consolation which haue not any true faith, I answere, that the blind world is drowned in a carnall consolation, they doe not soundly beleeue, nor sensiblie consider what estate they be in. They be but as drunken men, who through exceeding drunkennesse passing towards horrible torments, do not perceiue it nor regard it, but are merie and laugh and sport themselues: For they which are so merie and doe sport themselues so much in sinne and in carnall pleasures, if they did knowe or aduisedly consider whither they be going and what remmineth for thẽ, it would dampe all their mirth. It is not the strong consolation which the holie Ghost speaketh of, that they haue. Theirs is but a drun-

drunken madneſſe. Such onlie as by a liuely faith doe feele the power of Chriſt in them mortifying and ſlaying ſinne, & quickening them vnto righteouſneſſe and true holineſſe euen to walke in the light, and to bring forth the fruites and vertues of the ſpirite, haue the ſtrong conſolation. They bee aſſured that they be deliuered from hell, and made heires of eternall glorie: in as much as they know that God doth ſanctifie none but thoſe whome he doth glorifie. But they doe alleage ſundrie teſtimonies of the holie Scriptures, by which they vndertake to prooue that the verie reprobate haue the true, liuely and iuſtifying faith, which they do vtterlie looſe: and likwiſe, that the elect doe ſo fall, that the ſame true and liuelie faith for a time is vtterlie quenched in them. If it be ſo, then all aſſurance is gone, and with it there vaniſheth away all ſtrong conſolation. For if the true faith bee in the reprobate, then cannot any man thus argue, I haue the true, liuely and ſanctifying faith, therefore I am choſen of God and ſure to bee ſaued. Neither can he ſay thus, If I fall, I ſhal riſe againe: for what is it that can aſſure him that he ſhall riſe againe, if ſome that haue the ſame true faith which he hath, doe fal and neuer riſe againe? Let vs therfore conſider what their proofes bee, or teſtimonies vpon which they ſtande, to prooue that the true faith may be vtterly loſt. In the olde Teſtament it is thus written, *But when the righteous doth turne away from his righteouſneſſe, and commit iniquity, and doth according to all the abomina-*

tions which the wicked doth, should he liue? all his righteous deedes which he hath done shall not be remembred: for his transgression in which hee transgresseth, and for his sinne in which hee sinneth, for these he shall die. Ezech. 18. 24. The Lord Iesus saith, that there bee some which do beleeue for a time, & in time of temptation goe away. Luk. 8. 13. *Thou standest* (saith S. Paul) *by faith: be not high minded, but feare*, Rom. 11. ver. 20. Also the same Apostle speaketh of some that made shipwrack of the faith 1. Tim. 1. vers. 19. Hee that thinketh hee standeth, let him take heed least he fall. 1. Cor. 10. ver. 12. Christ saith to the Angell of the Church of Ephesus. Thou hast left thy first loue, Reue. 2. ver. 4. Take heede least anie man fall away from the grace of God, Heb. 12. vers. 15. And S. Peter doth speake of such as are like the dog that returneth to his vomite. 2. Pet. 2. There be other places of scripture which they doe also alleadge to prooue that men that haue the true & liuely faith, may wholy loose it, I will not stand to answere euery one particularlie, but in generall, and thus, that whatsoeuer the word of God speaketh of falling frō grace, of turning from the way of righteousnes, or loosing the faith, it is not to bee vnderstood of the grace of sanctification or of the true liuely iustifying faith, but of that other faith which the holie scriptures doe speake of, which the wicked may haue, and of those graces which they also are after a sort made partakers of. For this is sufficient for me to shewe, that whosoeuer is once partaker of

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the liuelie faith, he can neuer loose that faith, hee can neuer perish: for that being prooued it must needs be confessed that all the scriptures which they alleadge are to bee vnderstood not of that liuely faith, or of those that be sanctified. I am (saith Christ) the true vine, and my father is an husbandman. Euery branch in me that beareth not fruite he taketh away, and euery branch in me that beareth fruite he purgeth that it may beare more fruit. Ioh. 15. vers. 1. 2. Christ is the vine, & they which professe his name be the brâches. These branches be of two sortes: the one sort beareth no fruit, the other sort beareth fruit. Now let it bee demanded what are they which beare fruit? It must needs be answered, they be such as haue the true and liuely faith, they be ingrafted into Christ and doe receiue as it were the sap or iuice of life from him. Their faith is that, which Saint Paule saith, worketh by charity, and therfore euery one that hath that faith beareth fruite. Then who bee those branches that beare not fruite? They be Christians in name and in profession; otherwise he would not say, Euerie branch in me that beareth not fruit. They be after a sort grafted also into Christ in as much as they haue been baptized, and doe professe to beleeue in him: but their faith is but a dead faith; otherwise it could not be saide, that they beare no fruite. By this we see it is euident that there is a difference of faith, there is a fruitlesse or a dead faith, and there is a faith which is liuely, and cannot but worke. Then see how we are to argue out of this place.

Euery branch that beareth fruit, that is, euery one that hath the true and liuely faith, shall be purged, that it may beare more fruit: therefore not any one of the reprobate haue the liuely faith. This consequence is cleere, if wee consider that he saith, Euerie branch that beareth fruit he purgeth, not to take it afterward away, but that it may bear more fruit. For will they be so bold as to say thus, Some branches that beare fruite shall bee taken out of the vine, as well as the branches that beare no fruite? Or thus, Some branches that beare fruite shall be purged that they may beare more fruite: but yet in the end they shall also bee taken out of the vine, were not that a strange speech? What difference, or what a vaine difference were that which Christ maketh of the branches, touching perseuerance in the vine, if the fruitfull branches, or any of them could be separated from it, as well as the vnfruitfull? howe doe they make Christ to speak? It may be they will say, that the holy scripture speaketh somtimes vniuersally, whē as yet exceptions in particulars are for to be admitted: and so his saying doth stand true although some branches that haue born fruit, be taken out of the vine and do perish. I answere, that this cauill is of no force heer, because our Sauiour doth so speak vniuersallie, that he also speaketh singularly. He saith not al the branches that in me bear fruit, but euery branch in me that beareth fruit, he purgeth that it may beare more fruit. So that we may conclude, that there are none of the reprobate that haue the

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true and liuely faith: for if they had, they ſhoulde bring forth fruit and ſo remain for euer in the vine. Againe, whoſoeuer knoweth that hee bringeth foorth fruite, hee may be aſſured that he ſhal continue in the vine for euer, hee ſhall neuer periſh. Alſo Chriſt ſaith, I am the breade of life, hee that commeth to me ſhall not hunger in any wiſe, and he that beleeueth in mee ſhall neuer thirſt. This is the will of him that ſent me, that euery one that ſeeth the ſonne and beleeueth in him may haue euerlaſting life: and I will raiſe him vp at the laſt day. I am that bread of life, your fathers did eate Manna in the wilderneſſe and are dead. This is that bread that came downe from heauen, that if anie man eate thereof, he ſhould not die. I am the liuing bread which came downe from heauen, if any man eate of this bread he ſhall liue for euer. He that eateth my fleſh and drinketh my blood hath eternall life: This is that bread which came downe from heauen, not as your fathers did eate Manna, and are dead: he that eateth of this bread ſhall liue for euer. Ioh. 6. ver. 35. 40. 48. 49 50. 51. 54. 58. From theſe Scriptures wee may drawe moſt firme concluſions, that not any one of the reprobate euer haue or can haue the true and liuelie faith: but that whoſoeuer beleeueth he is aſſured of life eternall: Chriſt teacheth that hee is the bread of life, and that whoſoeuer eateth of that bread he ſhall liue for euer. It is not poſſible that any man ſhould eat of that bread, and yet not liue for euer. Euery one that beleeueth in him (I ſpeak

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of that liuelie faith which as the hand apprehendeth Chriſt, and by which we receiue him and his benefites) doth eat his fleſh, and drinke his blood. He that beleeueth in mee (ſaith hee) ſhall neuer thirſt: for let any mã ſhew a reaſon why ſome that beleeue in Chriſt doe eate his fleſh and drinke his blood, & other ſome, hauing the ſame liuely faith, doe not. What will they ſay that the reprobate & damned, ſo many of them as euer come to haue the true and liuely faith (according as they imagine) do indeede eat the fleſh of Chriſt & drinke his blood, and ſo for a time be made liuely members of Chriſt, euen fleſh of his fleſh, and bones of his bones, as the Apoſtle ſpeaketh Epheſ. 5. ver. 31? If they doe not eat his fleſh & drink his blood, then haue they not the faith: remooue that effect, and the cauſe is remooued. If they will not abhor ſo wicked a ſpeech, but affirm indeed that the reprobate doe eate the fleſh of Chriſt, ſo many of them as haue the liuely faith: then let thẽ ſee how they ouerthrow alſo the whole force of the argumẽt of Chriſt, by which he proueth that the Manna was not the bread of life; but that he himſelf is the bread of life. Your fathers (ſaith he) did eat Mãna in the wilderneſſe and are dead. If any man eat of this bread he ſhal liue for euer. How ſtandeth his argument, conſider of it I pray you. Your fathers did eat Manna in the wilderneſſe, and yet are dead in their ſinnes: they are dead in the ſpirituall and eternall death (for of that death hee ſpeaketh, ſeeing they alſo which eat the fleſh of Chriſt doe

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die the naturall death) therefore Manna was not the bread of life that commeth downe from heauen. For that which some did eat of, and yet did die eternallie, is not by any meanes the bread of life. And how doth hee prooue that hee himselfe is the bread of life? I am the breade which came downe from heauen: if any man eate of this bread he shall liue for euer. Thus standeth his reason. Whosoeuer eateth the flesh of Christ, he shal liue for euer: therefore the flesh of Christ is the bread of life. If they shall now say, some of the fathers in the wildernes did eate the Manna, and yet died in their sinnes: it cannot be denied: and thereupon Christ doth affirme that Manna was not the bread of life that commeth downe from heauen: and then adde their owne saying, which is this, some doe eate the flesh of Christ, and yet do die in their sinnes: what will then followe? if this reason do stand in force; Your fathers did eat Manna in the wildernes and are dead: therefore Manna was not the bread of life. Then shall not this also follow, Many doe eat the flesh of Christ, and yet are damned: therefore the flesh of Christ is not the bread of life. Thus it is euident that such as do affirme that any of the reprobate haue the liuelie faith, doe gainsay Christ, and ouerthrow the force of his argument.

To proceede, what can be more firme to proue that the reprobate cannot haue the true, liuely and iustifying faith, then that which Saint Paul hath written? Where this ground is first to bee laide,

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that whosoeuer he is that hath the true iustifying faith, he hath the spirite of sanctification, the spirite of adoption: for thus the Apostle conioyneth them: wherein also after that yee beleeued, yee were sealed with the holy spirit of promise, which is the earnest of our inheritance, vnto the redemption of the purchased possession, vnto the praise of his glorie: Ephes. 1. ver. 13. 14. Is there any so absurd as to hold that a man is a liuely member of Iesus Christ (as euery one is that hath the liuelie iustifying faith) and yet hath not that holy spirite of promise, that spirite of adoption, that seale, and that pledge? If they will say that the faith which the reprobate doe attaine vnto is without this spirite of adoption, or without this seale or pledge: then doe wee holde with them, and then doth it follow, that the faith of the reprobate is not the true iustifying and sanctifying faith which purgeth the heart, Act. 15. But if they shall say that the reprobate are for a time partakers of the spirit of sanctification, euen of that spirit of adoption: then will there diuers right wicked consequences follow, which are to be banished far frō christian religiō. For first touching the spirit of adoption, see what the Apostle saith; As manie as are led by the spirit of god, they are the sons of God. For ye haue not receiued the spirit of bōdage again to fear; but ye haue receiued the spirit of Adoption, whereby we crie Abba, Father. That same spirite beareth witnesse vnto our spirit that we are the sonnes of God. Rom. 8. 14, 15, 16. If anie of the reprobate be led by the spirit of God, or be at anie time san-

ctified, then hath not S. Paule here ſaid true, that as manie as are led by the Spirit of God, they are the ſonnes of God. Some of the reprobate indeed doe taſte of the heauenly power, but they are not led with the ſpirit of God: they be not ſanctified, they walke not after the ſpirit. Moreouer, the ſpirit of adoption, the ſanctifying ſpirit which is in al that haue the true, liuely and iuſtifying faith, beareth witnes with and to the ſpirit of the beleeuers, that they be the children of God. This is the liuely faith when a man beleeueth that the Lorde God is his father, and that he is the ſonne of God. And this faith is not ſeparated from the ſpirit of adoption, for it is vpon his teſtimonie that they do beleeue, and by him they crie Abba, Father. Is not this ſpirit a true ſpirit? and is not his witnes moſt firme and true? If it be as thoſe men ſay, that the reprobate are partakers of the ſpirit of adoption, then is not his teſtimonie firme and true. For then that ſpirit of adoption teacheth ſome man to call God Father, and witneſſeth to his ſpirit that he is the ſonne of God, when as he is the childe of the diuell: for hauing that faith, and that teſtimonie of the ſpirit in him to day, to morrow he doth by their ſaying, vtterly and finally loſe that faith and that ſpirit. What an opinion is this to ſay that a man hath the true faith, that is to ſay, beleeueth by the teſtimony of the holy Ghoſt, that God is his father, and yet he is indeed the child of the diuell? And moreouer, doth not the Apoſtle ſay, that after they beleeued they were ſealed with the

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holie ſpirit of promiſe? This is more then the bare teſtimonie of the ſpirit, if I may ſo ſpeake, that hee ſealeth. Can this ſeale be diſanulled or broken, or made fruſtrate? Is this ſeale vntrue? If it bee euer ſet vpon the reprobate, it is deceiueable. If their opinion be true: no man can then ſay thus, God hath ſealed me with his ſpirit, therfore I doe belong to God: For a reprobate hath that ſeale, and it faileth him: then who can ſay that it is a ſeale, which is true and infallible? Saint Iohn ſhewing vpon what teſtimonies faith in Chriſt is grounded: ſaith, There be three that bear record in heauen, the Father, the Word, and the holie Spirit, and theſe three are one. And there bee three that bear record in earth, the ſpirit, & water & blood, and theſe three agree in one. If we receiue the teſtimony of men, the teſtimonie of God is greater: For this is the witnes which hee teſtifieth of his ſonne, Hee that beleeueth in the ſonne of God, hath the witneſſe in himſelfe. 1. Ioh. 5. verſ. 7. 8. 9. 10. Why are all theſe witneſſes but to giue aſſurance of faith? And if theſe witneſſes doe teſtifie vnto a man that he is the childe of God and ſhall be ſaued (for euery one that hath the true & liuelie faith, hath it vpon the teſtimony of all theſe witneſſes) and yet hee is a reprobate: then is not the witneſſe of God greater then the witneſſe of men. Then alſo to what end ſhould he mention all theſe foreſaid witneſſes? They giue an abſolute teſtimonie that euery one that beleeueth hath life euerlaſting.

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By these places it is manifest that the reprobate cannot be partakers of the sanctifying faith, they be not led at any time by the spirit of adoption, they be not sealed vp with the holy spirit of promise, they haue not the witnesse of God within them: whosoeuer therefore hath these thinges, let him be assured he shall neuer perish: but if he be sanctified, he is iustified, hee shall bee glorified. Rom. 8. ver. 32. And this is it which the holie Scripture in many places proclameth, that whosoeuer beleeueth in the sonne of God, he shal neuer be confounded.

But what if the reprobate neuer haue the true faith, nor the spirit of adoption? yet doe not the elect so fall and sinne sometimes, that there is no sparke of true faith left in them for the time? This is the great cunning of the diuell to roote vp as it were the stableness and foundation of the truth. But the word of God meeteth with it, and teacheth, that whosoeuer is regenerate and borne of God in the new & spirituall birth, as euery one is that hath the liuely faith, seeing whosoeuer is in Christ, he is a new creature: the same man cannot so fall that this new birth should be extinguished in him. For this wee haue the testimonie vttered by Saint Iohn, in these words, Whosoeuer is born of god sinneth not, for his seed remaineth in him, neither can he sinne, because hee is borne of God. 1. Ioh. 3. ver. 9. Also, we know that whosoeuer is borne of God sinneth not, but he that is begotten of God keepeth himselfe, and that wicked one doth

doth not touch him. chap. 5. verſ. 18. In the former of theſe two ſayings, there be two members, and vnto either of them, there is annexed a reaſon to confirme the ſame. As whoſoeuer is borne of God ſinneth not: for his ſeede (this is the reaſon) remaineth in him. And then the ſecond member, Neither can hee ſinne: the reaſon, becauſe hee is borne of God. Now ſee if they doe not directlie gainſay the holie Ghoſt, which holde that a man regenerate may looſe the faith, & be vtterly voide of the ſpirit of ſanctification. For firſt, whereas S. Iohn ſaith, that whoſoeuer is born of God, he ſinneth not. They ſay, a man hath his faith vtterlie quenched, and is wholie depriued of the ſpirit of adoption. What ſin then is it that he ſinneth not? He that falleth in ſuch ſort as that he becommeth void of the true faith, and of the ſanctifying grace of God, what is he other but as an infidell for the time, and what ſinne is it that he committeth not? Shall it be ſaid of ſuch a man, he ſinneth not? It may be this poore cauill will be vſed, Hee that is borne of God ſinneth not ſo long as he continueth in that eſtate, ſo long as he continueth borne of God. A vaine and moſt fooliſh ſpeech, for if a man that is vnregenerate and borne of GOD through a true and liuelie faith, do ſo fal, it is ſinne that caſteth him downe, then he doth ſinne while he is in that ſtate. For doth hee firſt caſt away his faith, and the grace of the ſanctifying ſpirit, and then commit ſinne, and not before? What greater ſinne then the falling from the faith, and caſting

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forth vtterlie the grace of ſanctification? But ſee how Saint Iohn meeteth with all cauilles, in the reaſon which he annexeth to confirme that firſt member. Why doth not any one that is borne of God, ſinne? For (ſaith hee) his ſeede remaineth in him. What is the ſeed of God which remaineth in all that are borne of God? The word of God is called the incorruptible ſeed by which God doth beget his children, 1 Pet. 1. 23. That word is but an inſtrument, the holie Ghoſt is the worker of the new birth: and therfore our Sauiour teacheth, except a man bee borne againe of water and of the ſpirit, hee cannot enter into the kingdome of God. Ioh. 3. verſ 5. The ſeed of God then is the graces of the ſanctifying ſpirit, & the liuely word. Thoſe men that ſay, a man may loſe his faith, and the ſpirit of ſanctification, doe in that ſpeech contrarie that which the holie Apoſtle heere ſpeaketh. The ſeed of God (ſaith Saint Iohn) remaineth in all thoſe which are borne of God, and therfore they doe not ſinne, that is to ſay, they do not ſinne that deadly ſinne of falling from God, or of being ſeparated from Chriſt: which is not true if their ſaying bee true: for there remaineth no ſeed of God in thoſe that doe wholy loſe their faith, and in whome the ſanctifyiug graces are vtterly extinguiſhed. It may be they wil here again adde their vaine cauill, that the ſeed of God remaineth in them ſo long as they bee borne of God, and hold the faith, and ſtand in grace. As if Saint Iohn ſhould ſay thus, the ſeede of God re-

maineth in them, so long as the seede of God remaineth in them. Is not this a very wise speech to be ascribed to the holy ghost? He speaketh absolutely, that whosoeuer is borne of God, the seed of God euer after doth remaine in him: & therefore he sinneth not. Let them go with their ridiculous distinction, the seed of God remaineth in them, so long as it remaineth in them: for that speech they must be forced to vtter, vnlesse they will confesse, that when he saith his seede remaineth in them, we must take it remaineth in them for euer. If the seede of God remaine for euer in the regenerate, then doth saith and the sanctifing spirit remaine in them for euer. For will they separate these? But to put all out of doubt, and to minister sound comfort, or (as the holy ghost speaketh) strong consolation to all that haue the true and liuely faith, euen to let them knowe indeed, and vnderstand for certainty, that they can not perish, that they cannot be ouercome by Satan in the battel: he addeth, Neither can he sinne: confirming it with this reason, because he is born of God. What can they say vnto this? How will they auoide this? Will they say that Saint Iohn meant heere some other matter? Is it not clearer then the Sunne, that the regenerate cannot wholy bee depriued of faith, nor of the spirit of sanctification, when he saith, they can not sinne? Can they wholie loose their faith and all the sanctifying grace, and yet can they not sin? O how happie and blessed is the state and condition of

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that man which hath attained to the true & liue-lie faith, who hath the ſpirit of ſanctification, by which hee is led, euen the ſpirit of adoption that beareth witneſſe with his ſpirit that he is the child of God, ſeeing he may be tempted, and ſundrie times be led awrie into ſome ſinnes, but it is vnpoſſible that he ſhuld fall from God? And what is the reaſon by which he prooueth that hee cannot ſo fall: Becauſe (ſaith he) he is borne of God. Conſider where the force of this reaſon lieth. Men are mortall, their ſeede is corruptible, and that which is borne of man is corruptible and mortall. God is incorruptible and immortall, and ſo the ſeede of God is called incorruptible ſeed and immortal: whereupon it doth follow that the birth which is of God is incorruptible and immortall. Where the life of God is, it cannot bee be extinguiſhed. Thinke it not ſtrange then that Saint Iohn ſaith, he cannot ſinne, becauſe he is borne of God. Except they will denie the manifeſt and cleare teſtimonies of the word of God: except they will affirme that the ſeed of God is corruptible and ſo decayeth, and doth not abide in thoſe that are begotten of God: except they will alſo make the teſtimonie of the ſpirit of adoption deceiueable & falſe: finally, except they will make the ſeale of God and the pledge which he giueth, of none effect, denying that men are to make their calling and election ſure, and ſo to haue ſtrong conſolation. Let them renounce this Popiſh errour, that the true and liuely faith, and the ſanctifying ſpirit

may be in the reprobate, and that the ſame liuelie faith & quickening grace may be wholie put out for a time in the elect. It may bee demanded that ſeeing the word of God is ſo euidēt, that men are to reſiſt the diuel ſtedfaſt in the faith, as being fully aſſured that he which hath once attained the liuely faith can neuer be ouercome nor periſh: what ſhuld be ẏ cauſe that ſome do hold that true faith & the ſpirit of adoption may be had & loſt again? What ſhould caſt them vpon ſuch rocks, or driue them into ſuch abſurdities? Surely they be driuen into theſe while they do (as they ſuppoſe) eſchue more dāgerous rocks, & greater abſurdities. They would haue it to be ſomwhat in mans own wil & power to receiue faith & the whole work of regeneratiō. They wold haue it be in the power & wil of man to retain the ſame faith & ſanctifying ſpirit & to loſe thē. Why are they of that mind? Is it becauſe they enuy, that god ſhuld haue the whole praiſe & glory of mans ſaluatiō, as man being not able to doe any thing, the grace is wholy of God? We cannot ſay ſo. But it is another thing that driueth them hereunto: & that is this: they take it that vnles it be in mans wil & power to receiue and to retain faith, it wil follow from an higher cauſe, & that is this: namely that ſuch as God hath choſen vnto life, to thoſe he giueth faith & worketh in thē by his ſpirit the new birth. Then the other ſort (if there be no power in mā) cānot attain to the faith & regeneratiō, they be before ordained vnto eternal deſtruction. Thē wil it follow that there is predeſtination

destinatiō, euē an eternal decree of God, by which he hath chosen and ordained some to life euerlasting, and appointed others to eternall destruction. This doctrine they say chargeth God with iniustice & with crueltie. For what is more cruell then of purpose to create and make any of his workes or creatures to be condemned vnto eternall torments? Where is then (say they) the infinit mercie, iustice and goodnesse of God? To charge the Lorde God with any crueltie or iniustice, is most wicked, blasphemous and abominable. And therefore they hold this the most safe course for the defence of the iustice and mercy of God, where the word of God speaketh of election, to take it thus, that GOD hath chosen vnto life eternall all those whome he did foresee would receiue the faith, walke in obedience and continue to the end, and so their faith, good works and perseuerance which God foresaw, is the cause that mooued the Lord to choose them. On the other side, that he hath not reprobate any, but hee hath foreseene that they either woulde not receiue the faith at al, or els after they haue receiued it, of their owne wickednes fall from it vtterly and finally, and so he hath before ordained them in his foreknowledge vnto damnation. This they say standeth with reason, the other they hold to be repugnant to reason. What shall we say to this? shall wee heere enter for to discourse at large by the scriptures touching election and reprobation? I haue no such purpose. But only so farre as agree-

eth with our present matter, namely to make it appeare, that the stedfastnesse of our faith, and the full assurance of our saluation, dependeth vpon the knowledge of our election. As namely, if wee finde in vs the true and liuely faith, which goeth with the spirit of sanctification, wee may then rise vp to that high cause, and be assured that the Lord hath in that his eternall and vnchangeable decree chosen vs in Christ to be his children, so that wee cannot perish.

To come then to an answere to those men: Is not this a strange thing, that they will comprehend by reason how God could decree the choise or election of some of his creatures vnto life, and the reprobation of others vnto eternall destruction for their sinnes, and yet not vniust? If wee alleage the sentence of the Apostle, *But who art thou O man that pleadest with God?* They aunswer that they doe not pleade with God, but they stand for the defence of the iustice and mercie of God, least that should be imputed vnto him which is vniust and cruell. No? Is not this to plead with God, or against God, when hee shall bee iust, hee shall be good, hee shall bee mercifull, no further than thy reason can comprehend? He must yeeld a reason vnto thy vnderstanding and capacitie, with what right or equitie he could doe so, or so, or elsthou wilt reiect it? Is not this I say, to plead against God? Saint Paule after hee hath disputed of the reiecting of the Iewes, and the calling in of the Gentiles, breaketh foorth into this exclamation,

tion: *O the deepneſſe of the riches both of the wiſdom and knowledge of God: how vnſearchable are his iudgments and his wayes paſt finding out!* Rom. 11. To this agreeth the Prophet in the Pſalm, ſaying, *Thy iugdments are as the great deep*. Let it be demanded, what iudgementes of God are thoſe which be vnſearchable, or which bee as the great deep? Are they not thoſe iudgmẽts which he executeth vpon his creatures, and eſpecially vpon his chief creatures, Angels and men? If theſe his iudgments be as the great deep, euen vnſearcheable & incõprehenſible both vnto men and Angels, then is it ſo in the higheſt matter, namely that hee hath ordained by his eternall decree to beſtow eternall life and glory vpon ſome, and to appoint other ſome vnto eternal ignominie & torments, which they ſhall endure iuſtly for their ſinnes: For if any iudgementes of God bee vnſearcheable, or any where, it is in predeſtination. It may bee rightlie ſaid, that if the counſels, and wayes, and iudgements of God be not vnſearchable in that eternal decree; then is there no iudgmẽt of god vnſearchable: which is to denie not only the ſaying of the Apoſtle and of the Prophet, but alſo after a ſort to denie God, for he that will make his iudgmentes to be ſearchable, maketh alſo God himſelfe to be ſearchable. Wilt thou meaſure and comprehend the counſels, the decrees, and the iudgementes of God by reaſon? Then meaſure and comprehend God himſelfe, euen that eternall and infinit maieſtie, with thy reaſon. Nowe if it bee ſo, that God

hath choſen ſome for this cauſe that he did foreſee that of their owne wil and power they would be faithfull, do good works & continue to the ende. And on the other ſide, that hee did foreſee who would be vnfaithfull, wicked, and rebellious euen to their death, and thoſe in his foreknowledge he ſaw to be iuſtly damned. Here is nothing incomprehenſible in theſe iudgmentes. For thy reaſon doth find out, and thy vnderſtanding doth comprehend all cauſes, and thou canſt ſhew a reaſon how God hath done euery thing, and yet is iuſt: yea all the cauſes of his counſelles he open vnto thee, if it bee ſo. Why then did Saint Paule crie out, *How vnſearchable are his iudgments!* Why ſaith the Prophet alſo, *That they be a great deepe?* The Prophet was dull of conceipt (it ſeemeth) and ſo was Paule: for thou haſt entred into this great deepe, and haſt with the light of thy reaſon ſearched out all things, and whatſoeuer is not agreeable to the ſame thy reaſon, thou doubteſt not to daſh it out of Gods decrees. Thou wilt haue nothing to ſtand higher then thy reaſon can reach vnto and comprehende. Thou ſaieſt that whatſoeuer is contrarie vnto reaſon is abſurde. Well, but take heede that thou doeſt not extoll reaſon too much. It doth indeed comprehend the principles of logicke: but that it will from thence riſe vp to comprehend God, and his eternall decree, it is extreame folly. If wee looke a little in particulars, we ſhall find it to bee ſo. VVe do beleeue and confeſſe that the Lord God by his eternall

nall power & infinit wiſedom created heauen & earth, & al things which are in thē, both viſible & inuiſible. Of the inuiſible creatures in heauen, the Angels, ſome ſinned & fel, whom he hath condēned vnto eternall fire: they be now diuels. Others (whom the holie Apoſtle calleth the elect Angels) neuer ſinned, neither ſhall euer any of them ſinne, as they bee well aſſured, but ſhall remaine verie glorious and bleſſed for euer.

Tell me nowe, were not all theſe the creatures of God, and created in the ſame eſtate and conditiō? How commeth it that ſome of them ſtand, & others do fall? Will ye not ſay that of his infinite goodneſſe and loue, hee had decreed to ſtay vp the one parte, ſo that they ſhould neuer ſinne, nor be in danger of falling: and that he had alſo decreed to leaue thoſe other to their owne will and power? why did he not ſhew the ſame goodneſſe and loue towards all? whie did he ſet ſo glorious creatures in ſuch eſtate, as that they ſhould fal from the heauenlie glory into diuels torments? was he not able to ſupport them, and to retaine them in glory with the reſt? He created man in great dignitie, euen after his owne image; whie did he not keepe him in that eſtate? why did hee ſuffer the diuell to enter in vnto the woman and to tempt her? why did hee not forewarn the man and the woman, that ſuch an enemie woulde ſet vpon them? or why did he not giue thē ſtrength to get the victorie in that tēptation? O wilt thou ſay, God did only ſuffer thoſe thinges to bee done

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by the diuell: hee did not ordaine that any such matter should fall out: for that cannot stand with equity or iustice: it agreeth not with mercy. Wel, thou hast a childe, and when it is in thy power to let, yet thou wittinglie doest suffer a terrible Lyon to enter in vnto him and to deuour him: who will say that this is a sufficient excuse to cleer thee from crueltie: to say that thou didst not decree it, but onlie suffer it to come so to passe? If this bee no excuse to defend thee, how fooliſh art thou in vsing it to defende the iustice and mercie of God? VVilt thou thus call the iustice of God and his mercie vnder the account of thy reason, that thou maist by thine owne wit comprehend it, or els it cannot bee iustice? O howe much better is it that thou shouldest crie out with the Apostle, *How vnsearchable are his iudgmentes!* And where thou canst not comprehend by reason howe God shoulde in iustice either decree or suffer the fall of Angels and men; yet to rest in this, that howsoeuer wee cannot comprehende those thinges, yet we are sure that there can be no vnrighteousnes with God: but whatsoeuer he decreeth, it is most holie and iust, for his will is the perfect rule of all righteousnesse.

To proceede, when man was fallen, and had cast himselfe and all his posterity into endlesse miserie, a redeemer is promised. All are loste alike, there be none which are in themselues better or more worthy than other, why then is not the redeemer sent vnto all? If any shall replie and say

say hee was sent vnto all: that is vntrue: for God chose the seede of Abraham, the nation of the Iewes, he separated them from al other nations of the world, he gaue them his lawes and ordinances, euen the liuelie Oracles for to teach them. The other nations he left in the darke, to walke in the vanities of their owne minde, subiect to the manifold illusions and sleightes of diuelles, and that for manie ages together, among whome there were so manie famous wise men, Philosophers, Poets and Orators. Yea there were among them infinit thousand thousands which could neuer hear of Christ, & of infants dying and perishing in their natiue corruption, that is, in originall sinne. Who can search out and comprehend the iudgmentes of God in this? were they not the worke of his handes? Yet there is no hope offred vnto them. But at the length Christ Iesus, the only light and saluation of the worlde, is preached to the Gentiles. Why did hee not now open the eies of all? whie did he not giue that effectuall grace of his spirit vnto all as to beleeue in his son vnto saluation? VVhen hee opened the heart of Lydia, why did he not also open the heartes of the rest that heard Paule preach? Some will say they would not. Yea but hee of those that were most vnwilling made willing where it pleased him: As we haue a perfect example in Saint Paule, who was a cruell persecuter. Christ saith, No man commeth vnto me, except the father which sent me draw him. Ioh. 6. VVhy did hee not drawe

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Herode, and Pilate and the high Prieſtes, as well as Paule? VVee ſee in theſe latter dayes that there be great Nations, as the weſt Indies, which had neuer hearde of Chriſt vntill of late time, and then by a moſt cruell and idolatrous people which haue murthered them moſt wickedlie, ſo that they haue been made to ſtumble and to bee further from Chriſt. VVho is able to comprehend the depth of theſe iudgementes? Shall not wee lay downe the pride of our owne vnderſtanding, and ſay with the Apoſtle, Hath not the Potter power ouer the claie, of the ſame lumpe to make one veſſell vnto honour and an other vnto diſhonour? Or ſhall the thing formed ſay to him that formed it, Whie haſt thou made me thus? O beloued, let vs lay aſide all ſuch vaine and curious preſumptions: and let vs, as the holie Scripture directeth vs make our ſingular comfort of that eternall decree of God. Thus wee are with it to fortifie our ſelues againſt the Diuell. God of his owne good will hath choſen in his ſonne Ieſus Chriſt, euen before the foundations of the worlde were laide, thoſe whome he will ſaue, as the heires of eternall glorie. Hee hath in his prefixed time redeemed them, not with golde or precious ſtones (as Saint Peter ſaith) but with the blood of his ſonne, as of a Lambe immaculate and without ſpot. He doth alſo call them, hee doth ſanctifie them. This decree of God is vnchangeable, it is vnpoſsible that any of his elect ſhould periſh. VVho can

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plucke them out of the handes of Christ? Then in the next place wee are to bee assured that none can haue the true faith but the chosen of God. Not any doe receiue the spirit of adoption which witnesseth to their spirit that they be the children of God; but the elect. The elect are onlie regenerate and borne of God, and sealed with the holie spirit of promise.

Then come downe to thy selfe: If thou canst trulie say, I haue the liuelie faith, I haue receiued the spirit of adoption, which doth witnesse with my spirit that I am the childe of God: I am regenerate, I haue the true repentance, I am sanctified: Satan doth tempt mee stronglie manie wayes, but I am sure, though he often as it were foile mee, and cause me to goe awrie, that hee shall neuer get the victorie ouer mee. Is not this a singular comfort to a man? If anie that hath the spirit of adoption may lose him: then where is the stedfastnesse of faith which Saint Peter heere requireth, in resisting the Diuel? If it come once to lie in our selues, wee cannot bee vndoubtedlie sure and stedfast: wee may well wauer and doubt: but when we knowe that we are kept by the power of God, as it is written, 1. Pet. 1. Then haue wee a rocke whereon to rest: then doe we stand stedfast armed with the power of God.

This faith may be tried, and seeme oftentimes to be sore shaken, but it can neuer bee ouercome.

come. Yea, will some man say, but euery man cannot come to knowe that hee hath receiued the true and liuely faith, or the spirit of adoption, we see many goe farre in the profession of the gospel, and thinke that they haue the true faith, and the sanctifying spirit, which yet fall quite away. It is true that there bee manie which imbrace the gospell and professe it with such feeling that they suppose God hath called them as his children: there is for the time such a touch & such a moouing in their heartes, and yet in time they manifest themselues not to be of God. One occasion or other driueth them awrie, so that some of them become heretickes, some of thē, although they fall not into heresies, yet they fall into vices, and become so irreligious, that all the former graces which they had tasted of, doe vanish and are lost. And this is the cause we are willed by Saint Peter to make our calling and election sure. For seeing the reprobate receiue a kinde of faith and zeale, which yet is not the true and liuely faith, we are willed to be diligent and carefull to see that we rest not in that faith. VVe must labour to attain to that testimonie of the spirit of adoption: we must seek to bee confirmed and euen sealed with the holie spirit of promise, and so come to that full assurance of faith and hope which neuer confoundeth. And that is it which Saint Peter teacheth the way to come vnto, in the place before alleadged, where he willeth vs to ioine ver-

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tue with out faith, with vertue knowledge, &c. For if we follow that rule which hee there prescribeth, we shall be sure neuer to fall, we shall then with a stedfast faith resist our aduersarie the diuell, and get the victorie ouer him. It is a matter of great importance, I pray and beseech you, as you tender the happy estate of your owne soules, looke vnto it. Set your hearts vpon the liuelie Oracles of God, and seeke day and night after the knowledge of holie thinges, and howe to please the Lord your God. Then shall you bee blessed for euermore,

Amen.

FINIS.